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THE CHURCHMAN'S GLOSSARY OF ECCLESIASTICAL TERMS

E. G. C. F. ATCHLEY AND E. G. P. WYATT

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The Churchman's Glossary of Ecclesiastical Terms

BY

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PREFACE

This Glossary is intended primarily as an elementary reference book of ecclesiological, liturgical, and theological terms. But the needs of more advanced students have been kept in view also, and fuller treatment has therefore been given in certain classes of words, particularly those found in liturgical books, and in mediaeval inventories, wills, etc. An explanation of these it has hitherto been possible to find only by searching through a number of volumes, and those often not easily accessible.

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LIST OF ABBREVIATIONS

Abp.	Archbishop.
Ar.	Arabic.
A.-S.	Anglo-Saxon.
Athon.	Bound up with Lindewode (*q.v.*), but paged separately.
Aungier.	*History and Antiquities of Syon Monastery.* London, [1840.
A.V.	Authorized Version.
B.C.P.	Book of Common Prayer.
Bp.	Bishop.
B.V.M.	Blessed Virgin Mary.
C.C.C.O.	Corpus Christi College, Oxford.
Conc.	*Concilium*, a council.
Cosin.	*Works.* Library of Anglo-Catholic Theology. Oxford.
Cotgrave.	*French-English Dictionary.* 1650.
Cranmer and other sixteenth-century Reformers.	Vol. and page of Parker Society's Edition.
Ed.	Edited by.
E.E.T.S.	Early English Text Society.
Exp. of Eliz. of York. *Wardrobe Accts. of Ed. IIII, 1480.*	*Ed.* H. H. Nicholas. London, 1830.
Fl.	Flemish.
Fr.	French.
Gibson.	[London, 1713. Edmund Gibson, *Codex juris Ecclesiastici Anglicani.*
Godolphin.	*Repertorium Canonicum.* London, 1680. 2nd ed.
Gr.	Greek.
H.B.S.	Henry Bradshaw Society.
Ital.	Italian.
J. T. S.	*Journal of Theological Studies.*
Lat.	Latin.
Lindewode.	*Provinciale.* Oxford, 1679.
Lit.	Literally.
M.E.	Middle English.
N. E. D.	*The New English Dictionary.* Oxford.
N.T.	New Testament.
O.D.	Old Dutch.
O.Fr.	Old French.
Oliver, *Lives.*	*Lives of the Bishops of Exeter.* Exeter, 1861.
O.T.	Old Testament.
Pers.	Persian.
q.v.	*quod vide.*
Rates of the Custom House, 1545.	*British Bibliographer*, ii. 397 sq.
Reichel.	O. J. Reichel, *Manual of Canon Law.* London, 1896.
Rites.	J. T. Fowler, *Rites of Durham.* Surtees Society. 1903.
R.S.	Rolls Series.
Russ.	Russian.
scil.	*scilicet.*
S.P.E.S.	*Transactions* of S. Paul's Ecclesiological Society.
sq.	*sequentes* = the following pages.
S.R.C.	*Sacrorum rituum congregatis*, Congregation of Sacred Rites
s.v.	*sub voce*, look for under the word.
T. E.	*Testamenta Eboracensia.* Surtees Society.
Thorndike.	*Works.* Library of Anglo-Catholic Theology. Oxford.
Visitation Articles.	(1) 1536 to 1574–5. W. H. Frere. Alcuin Club Collections XIV, XV, XVI. (2) 1561 to 1730. Second Report of Royal Commission on Ritual, 1868. App. E.
viz.	*videlicet.*
Wardrobe Accounts and Coronation of Richard III, 1483.	*Antiquarian Repertory*, ii. 241 sq.
W. I.	*Wills and Inventories.* Surtees Society.

Glossary of Ecclesiastical Terms

Abacus.—A slab forming the top of the capital of a pillar.

Abba (Syriac).—Father.

Abbatial.—Belonging to an abbey, or an abbot.

Abbé (French).—(1) An abbot. (2) A parish priest.

Abbey.—A monastery of monks, or of canons regular, governed by an abbot.

Abbot, Abbat (*abba*, father).—The head of a community of monks, or of canons regular. He is elected by the community, and his election is confirmed by the bishop, or, in the case of communities exempt from the jurisdiction of the bishop, by the Pope. He holds his office for life as a rule, but in some communities now only for a term of years.

Abbot's Chair, The.—In the wall of the altar screen by the south end of the old high altar at Peterborough was a seat called by this name: and in the Islip Roll a seat or bench is shown in a similar position at the high altar of Westminster Abbey church. The object of this seat may be gathered from the ceremonial given in *Gemma animae*, cap. 9, ascribed to Honorius of Autun. The bishop is directed to sit for the Epistle: "Episcopus a dextris altaris sedens, versa facie ad chorum, laborantes intuetur quia a dextris Dei sedens, versa facie ad ecclesiam, singulorum corda intuetur, et pro se laborantes remunerari pollicetur." The conservatism of the older religious orders often has preserved ceremonial and other features lost elsewhere.

Ablegate.—A papal envoy sent to a newly-appointed cardinal to present him with the ensigns of his dignity.

Ablution. — Washing. The cleansing (1) with wine and water of the sacred vessels; (2) after the Communion, of the priest's hands. The cleansing of the priest's hands at the Offertory is called the *lavabo* in the Roman rite; in mediaeval England it was known as the lavatory.

Absconsa.—A lantern.

Absolution.—The application of the power, committed by Christ to the Church, of forgiving sins. The Catholic Church is therefore a corporate body, a royal priesthood, in which the power of binding and loosing resides; but normally the powers of such bodies are exercised only through appointed officers; in this case the priests of the Church. S. Paul delivered the incestuous Corinthian unto Satan at a solemn meeting of the Church of Corinth (himself being present in spirit), he inflicting the punishment on behalf of the many: and the remission was effected in like manner by the whole Church, he acquiescing and formulating the sentence. Since the remission of sins is a corporate act, only he who has jurisdiction can validly exercise the power; but a priest having juris-

diction can delegate it to another, as, for instance, a rector or vicar to one of his assistant priests. The Fourth Council of Lateran affirms that a stranger priest cannot bind or loose a man unless that man's own proper priest consents to his confessing to the stranger, and Lindewode (342) says that his absolution has no more effect than a layman's. In cases of necessity, however, even a layman may hear confessions. The priest acts as a judge who pronounces sentence, but it is God who forgives the sin. Since the thirteenth century the absolution has been granted in a declaratory form in the Western Church; and the practice of the penitents' kneeling, instead of standing or sitting, came in about the same time. Since 1549 jurisdiction has been given to any "learned and discreet minister" to exercise the power of the Keys, by the terms of the first exhortation in the Communion Service. Public or solemn absolution could only be given by the bishop; for private or secret offences only private absolution was allowed.

Abstersory, Tersorium. — A towel to dry the vessels after the ablutions, or to dry the hands after the ceremonial washing.

Abstinence. — When used in contradistinction to fasting it implies the abstaining from flesh meat, whereas fasting implies a reduction in the amount of food. But the distinction is comparatively modern, and did not obtain in England; and it was not recognized by the English Roman Catholics till 1781.

Accidents and Substance.— Scholastic philosophical terms, familiar through use in the controversy about Transubstantiation. According to the scholastic Aristotelian philosophy all matter consists of both substance and accidents. The latter include everything cognizable by the senses (shape, colour, taste, hardness or softness, weight, etc.); the "substance" being that which *underlies* the accidents, holding them together, invisible, and cognizable only by the intellect.

Accidia, Acedia (Lat.), **Accidie.**—A kind of melancholy, or spiritual dryness, to which monks are specially liable.

Acerra.—A vessel to hold incense till wanted for the censer: called, in England, the ship.

Acolyte.—See COLLET.

Acrostic.—A hymn or poem in which the first letters of the several lines form the name of a person or thing. Such hymns are to be found in the service books of the Greek Church.

Adminiculator.—One of the seven officials of the Roman Church, whose business it was to act as advocate of the poor and their defender.

Admission is when the bishop, after examination of the clerk, admits him to be able and sufficient, saying *Admitto te habilem*; that is, that he has fulfilled all the requirements of the canons and statutes before admission to a benefice or cure.

Ad Orationem dominicum.— A variable prayer in the Mozarabic rite, said immediately before the Lord's Prayer in the Mass.

Ad pacem, Collectio.—In the Gallican Liturgies this was the collect accompanying the Kiss of Peace, which was given after the offertory and before the Eucharistic Prayer.

Ad te levavi.—Advent Sunday. So named from the initial words of the office or introit.

Advent. — The ecclesiastical

season immediately before Christmas. In the Western Church this begins on the Fourth Sunday before Christmas; except in the Ambrosian and Mozarabic rites, in which there are six Sundays of Advent. In the Eastern Church there is no corresponding Advent season, but, instead, a fast of forty days before Christmas.

Advertisements of Queen Elizabeth, The.—Set forth in 1566, described in the title as "partly for due order in the publique administration of common prayers, and usinge the holy Sacramentes, and partly for the apparell of all persons ecclesiastical, by vertue of the Queene's Majestie's letters, commanding the same." They were issued by Abp. Parker on his own authority, with the tacit approval of the Queen, in his endeavour to enforce a minimum of order and decency in public worship on a lower level than that laid down in the B.C.P.

Advocate.—A person learned in the canon and civil law, who is privileged to plead for another in court, and give advice on a case out of court. The term was confined to the Ecclesiastical and Admiralty Courts, but since the dissolution of the College of Advocates in 1857 any barrister-at-law is able to plead therein, and so it has lost its distinctive meaning.

Advower.—A person who has the right to present to a spiritual living or benefice.

Advowson.—The right to present to a benefice (*ius patronatus*). When annexed to the possession of a manor, and passing with the same, it is called *appendant*; when it belongs to the person of the owner it is said to be *in gross*. It is called *presentative* when the patron has the right to present a clerk to the bishop and demand institution for him if qualified; *collative*, when the bishop is the patron, and presentation and institution become one act; and *donative* if the patron could put the clerk in possession without presentation to the bishop, institution, or induction. All of this latter class have now been converted into presentative by 61 and 62 Vict., c. 48 (1898).

Aerians.—A sect of heretics, who were Arians, denied the use of prayers for the departed, and affirmed that there was no difference between priests and bishops. They flourished in the second half of the fourth century.

Affinity.—Kinship by marriage, as opposed to kinship by blood. Relationship by spiritual affinity (e.g. in godparents and godchildren) was formerly also taken into account in the marriage law.

Affusion.—Pouring water on the head of a person undergoing Baptism. The practice is a substitution for that of immersion, which normally obtained in ancient times, and is still enjoined in the rubric of the B.C.P. But S. Peter must have baptized his 3,000 in one day by aspersion (*q.v.*) (*Acts* ii. 41, and iv. 4).

Agapé (Gr.).—A love-feast. A preliminary service, including a common meal (in imitation of the Last Supper), which in the earliest ages preceded the Liturgy, at least in some parts of the Church. (See 1 *Cor.* xi. 17 ff.; *S. Jude* 12; and *Acts* xx. 7 ff.).

Agenda.— Another name for the *Manuale* or *Rituale*, the book of "occasional offices," or of rites (other than the Liturgy) to be performed by a priest.

Agnostic.—One who holds that

nothing can be known of the existence or nature of God, or of the origin of the universe.

Agnus Dei (Lat.).—Lamb of God. (See *S. John* i. 29.) (1) The first words of the Invocation in the Litany, and in the Liturgy in its Latin form: "O Lamb of God, that takest away the sins of the world, have mercy upon us." Introduced into the Roman rite by Pope Sergius (687–701), to be sung at the Fraction. The Ambrosian rite has only admitted it in Masses for the Departed. At first it was sung only twice; and originally "have mercy upon us" was always sung (as still at the Lateran), but by the twelfth century many places changed the third into "Grant us Thy peace."

It is sung by the monks of the Charterhouse during the ablutions after the Communion; and was still sung *c.* 1700 at Orleans, also after the Communion.

(2) A medal (usually of wax), having upon it the representation of the Lamb of God, blessed by the Pope.

Aisle.—Lit. a wing. The portion of a church built on to and parallel with the nave. The name is often incorrectly applied to the passage running along the middle of the church between the blocks of seats, owing to an early confusion with the word alley.

Aius.—A Latinized form of the Greek *hagios*, the first word of the anthem called Trisagion (*q.v.*), whence the name given to it in the Gallican Liturgy, where it was used in the place corresponding with that of *Gloria in excelsis* in the Roman Liturgy, but before the *Kyries*.

Akathist, Sabbath of the.—Saturday of the fifth week of Lent, in the Greek Church.

Alabaster.—The ancient alabaster is a hard stone, like marble—calcium carbonate deposited in stalagmitic masses. But that of the Middle Ages and now chiefly got from Derbyshire and Florence, is a hydrated calcium sulphate, much softer than the former. As it is slightly soluble in water it can only be used for internal decorations. It was largely used for making "tables" or reredoses, and small statuary in the fifteenth and sixteenth centuries in England.

Albe.—A white linen garment reaching to the feet, confined by a girdle round the waist, and having narrow sleeves. It is worn by all the ministers at the celebration of the Liturgy. Normally it is ornamented by oblong pieces of rich material, called apparels (*q.v.*), at the lower edge back and front, and at the cuffs of the sleeves.

Albe, a white, plain.—In the first Prayer Book of Edward VI the celebrant and others are directed to wear "a white albe plain." It is to be *white*, and so the use of coloured albes is forbidden, of which we have no known definite instance in this country, although on the Continent such things were not infrequent. Where in English inventories red or blue albes are enumerated, it is in reference to the colour of the apparels (*q.v.*). *Plain* is an epithet seldom applied to albes; but as applied to a surplice it means not gathered and full; or to an altar cloth, of linen cloth without diapering. It probably denotes an albe made of plain linen, undiapered, and not of silk or velvet, as was not uncommon in the later Middle Ages, both here and on the Continent, in rich churches.

Albes, coloured.—See ALBE, A WHITE, PLAIN.

Albigenses.—A sect, or group of sects, of heretics who came to the fore in the south of France in the twelfth and thirteenth centuries. Their distinctive beliefs seem to have been Manichaean in character. It was the existence of these heretics which was the cause of the formation both of the Roman Inquisition and of the Order of Dominican Friars. A similar sect called the Bogomiles appeared in the eastern parts of Europe (Bulgaria, etc.) about the same time.

Alcassinum.—Silken, made of silk. From the Persian *qazîn*, of the same meaning, with the Arabic article prefixed. At Old Sarum in the eleventh century they had three albes of this material.

Ales, Church.—These were the mediaeval counterpart of parish teas and Church bazaars. They were feasts held in the churches or churchyards, partly for social purposes and partly for raising funds for some purpose connected with the Church, or for some charitable object. They were forbidden by Canon 88 of 1603 to be held in the church or churchyard, but continued to be held elsewhere.

Alexandrine School, The.—Alexandria was a most important centre of science and literature from about 300 B.C. till the conquest by the Arabs in the middle of the seventh century. The principal writers in Christian times, who were teachers in the great catechetical school there, were Clement and Origen.

Alia Oratio.—The name in the Mozarabic Liturgy for the *Collectio ante Nomina*, or *Oratio super Sindonem*, being the collect said before the reading of the Diptychs at the Eucharist. It is preceded by an address to the congregation called *missa*.

Alkamye, Alchemy.—An alloy resembling or imitating gold in colour and appearance.

Allegation.—The statement of a party to a suit, which he undertakes to prove. If the defendant has any evidence to offer in his defence he must do so by a *defensive allegation*.

Alleluya (Hebrew, *Hallélu-Yâh*).—"Praise ye the Lord." It was probably a refrain or respond used by the Hebrews in answer to a singer chanting a psalm. It came into common use in Christian worship in anthems and hymns, especially as an anthem sung before the Gospel in the Liturgy. In the Western Church it has always been customary to omit its use in Lent and other penitential seasons, but in the East it is used throughout the year, and even at funerals.

Alleluya and Verse.—In all oriental liturgies, except apparently the Abyssinian, two or more alleluyas are sung before the Gospel, accompanied by a verse or verses, generally variable, called in S. James *stikhologia*, in Coptic liturgies the same, or *psalmos* or *al-mazmûr*. In the Ambrosian rite a similar chant is sung before the Gospel except during Lent and on vigils and Litany days, when a piece called *cantus* is sung instead. In the Roman rite it is the second of the two chants sung between the two Mass-lessons; but in Lent and other penitential seasons this is generally replaced by another chant called a *tract*. In the early Paris rite the *aius* took the place of the alleluya and verse; and in the Mozarabic a respond (without alleluya) is still sung at this moment

Alley.—A passage in a church between the blocks of seats. This

word was and is often confused with "aisle," which is used incorrectly as a synonym of it.

Allhallowen. — (1) All Saints. (2) The Holy Trinity. See TRINITY, IMAGE OF THE.

All Hallows' Day.—All Saints' Day. The origin of this festival may be traced back to the beginning of the seventh century, when Pope Boniface IV instituted a festival on May 13th in memory of the dedication of the Pantheon at Rome as a Christian church in honour of the Blessed Virgin Mary and All Martyrs. About a century later Gregory III consecrated a church in Rome in honour of All Saints, and this festival was kept on November 1st. A century later the festival became general throughout the West. In the East this feast has been kept since the fourth century on the first Sunday after Pentecost.

All Souls' Day (November 2nd). —There are traces from very early times of the observance of a day set apart for the commemoration of all departed souls, but the definite observance of November 2nd for this purpose is probably to be traced back to Odilo, Abbot of Clugny, in the tenth century, who ordered it for all the monasteries subject to Clugny. The Eastern Church has no corresponding commemoration. It was kept on the Monday after the octave of Pentecost at Essen in the second half of the fourteenth century. (F. Arens, *Der Liber Ordinarius der Essener Stiftskirche*, Paderborn, 1908, p. 92.)

Alma Redemptoris Mater.—A processional anthem composed in praise of the B.V.M. probably by Hermann Contract in the eleventh century. Sung at the station before the entrance to the quire after vespers, according to the Sarum rite, in the greater churches. In parish churches this, or one of the other anthems of our Lady, was commonly sung after Compline every night, and the stipendiary priests attached to the church were bound to be present at it, and to sing (Lindewode, 70). This custom is still observed in the Roman rite.

Almoner, The Lord High.—An office held by one of the bishops. His duty is twice a year to distribute the Royal Bounty, viz. a silver penny apiece to as many poor persons as the years of the age of the king.

Almonry (Lat. *elemosinaria*). —A building near the gate-house of a monastery, where alms were collected for distribution. Commonly there was a school for the maintenance and education of poor boys, known as *clerici elemosinarie*.

Alms. — Money given to the poor.

Alms-dish.—A large plate in which to collect alms for the poor (*T. E.* i. 114, A.D. 1381). Now for use to collect the money offerings in church or to carry the bags of money collected by the churchwardens and sidesmen to the altar. Also called *patenae pro oblacionibus faciendis*.

Almsgiving.—"Merciful almsdealing is profitable to purge the soul from the infection and filthy spots of sin. The same lesson doth the Holy Ghost also teach in sundry places of Scripture, saying, 'Mercifulness and alms-giving purgeth from all sins, and delivereth from death,'" etc. (*Tobit* iv. 10), (*Homily of Alms Deeds*, part ii, par. 2).

Alms-light. — A votive light hanging in the nave, on behalf of

the faithful departed. Also known as All Souls' light, and dead-light.

Almuce, Amess.—A cape of fur, used as a vestment of dignity by canons of cathedral and collegiate churches, by certain rectors of parish churches by papal grant (Wilkins, *Concilia*, iii. 615), and even some abbots (e.g. of Westminster).

Almutium.—An amess or almuce (*q.v.*).

Alogi.—A sect of the Montanists, who rejected the Gospel of S. John, and the Apocalypse, and denied the continuance of the gifts of the Spirit in the Church.

Altar.—The material of the altar in early days was wood. There is still preserved at Rome one which is believed by many to be the actual altar at which S. Peter celebrated when he was in Rome. It now forms the high altar of the Lateran Basilica, the Cathedral Church of Rome; one of the planks belonging to it is retained at the Church of S. Pudentiana, where it is said to have been kept all through the days of persecution. Stone altars were used in the fourth century, if not earlier; and though by degrees this material came to be the normal one, wooden altars continued to be used down to our own days. In pre-Reformation days, however, it was the rule that in that case there should be a stone slab, consecrated, on which to set the elements, which was called a "super-altar." Stone altars continued in use down to our own days also; many were set up after the Reformation, and before the Privy Council decision that stone altars were illegal, e.g. at Abbey Dore, Herefordshire, in 1634. At Brockley, Somerset, a small four-square altar, having a wooden frame with a stone slab let in at the top, may still be seen. Some of the eighteenth-century stone altars consisted of a marble slab supported by an iron frame.

Bp. Montagu inquired in 1638 "Is your Communion-table or altar of stone, wainscot, joiner's work, strong, fair, or decent?" The high altar at Durham in 1635 was "of fine marble, standing upon a frame of marble pillars." That consecrated at Abbey Dore in 1634–5 is described as "sacra mensa lapidea in formam altaris decenter instructa."

The seventh canon of 1640 declared that the holy table is and may by us be called an altar in that sense in which the primitive Church called it an altar.

In 1819 the Act 59 Geo. III, cap. 134, § 6, dealing with new district chapels, makes them benefices and subject to the jurisdiction of the bishop and archdeacon within whose diocese and archdeaconry "the altar of such chapel shall be locally situate." The same phrase is found in the Act 2 and 3 Gul. IIII, cap. 61 (1832).

Altar Bread.—The bread used at the Eucharist in the Western Church since the eighth and ninth centuries has generally been unleavened, and in the Eastern leavened. The rubric of the B.C.P. takes for granted that the traditional use of the former will be continued, but tolerates the use of leavened bread, provided that it is "the best and purest wheat bread that conveniently may be gotten."

Altar Cloth.—(1) The linen cloth spread over the *mensa* or top of the altar, and hanging down at either end; also named *mappa*, *mantile*, *lintheamen*, towel, *tuallium*, *tualla*, or *togellum*. The canonists require four, or at least three, one above the other, to be laid on the

altar for Mass; and to the undermost the frontlet was attached. (2) The term is frequently applied to the hanging before and above the altar, now more usually called the lower and upper frontals (*q.v.*).

Altar Cross.—The earliest order to have a cross upon the altar in England is that of Richard, Bp. of Chichester in 1246, who ordered that one should always be placed before the celebrant at Mass. It is mentioned by Innocent III in the twelfth century, and by Durandus in the thirteenth, as being set on the altar between the two lights. There does not appear to be any evidence for it before the eleventh century; and the general rule that nothing should be set on the altar save what pertained to the Sacrifice would seem to have excluded it. But from the twelfth century onwards it was general to have a crucifix on the high altar at Mass time: and in parish churches this was usually the top of the processional cross, taken off its staff and set on a foot or base, of which an example is to be found in almost every mediaeval inventory. But on nether-altars there was very seldom a cross; the inventories rarely, if ever, give one. At Aberdeen, Lincoln, Paris, Tours, Vienne, and other places the celebrant at High Mass in the cathedral church carried in the cross, and brought it out after Mass; at Toledo the deacon still does this, and at Avila the celebrant. Where there is a crucifix in the reredos there is no need to have another altar cross. Since 1604 a rubric ordering an altar cross has been inserted into the Roman mass book.

Altar Hangings.—The use of hangings for the altar seems to have been almost universal from very early times. The practice of leaving the altar bare appears to be quite modern, and unauthorized everywhere. Canon 82 of 1603 orders that altars be "covered in time of Divine Service with a carpet of silk or other decent stuff."

Altar Horns (*cornua altaris*).—A name given to the right and left corners of the altar in mediaeval service books; taken from the Vulgate of Exodus and Leviticus.

Altar Rails.—These were introduced by Abp. Laud to prevent profanation of the altar. They were made necessary by the removal of the rood-screens and gates which had taken place in many churches. No doubt he also wished to make it more difficult to remove the altar into the body of the church, or the quire.

Altar Screen.—The partition behind the high altar in a cathedral or other greater church, above and to the sides of the reredos or over-front.

Altar Steps.—The altar is generally raised above the floor of the church, and the ascent thereto is formed by steps, generally three in number.

Altar Tomb.—A modern term for a tomb shaped like an altar, but not used as such.

Altar Vessels.—Those prescribed in the B.C.P. are the paten for the bread, and the cup or chalice for the wine, and the flagon for bringing the wine to the church.

Altar Wine.—The use of red wine for the Eucharist has been the tradition in England from very ancient times, and is enjoined by several episcopal canons in Synod. It is also the custom in the East; but the Roman Catholic Church now uses only white wine, since the sixteenth century.

Altarage.—Late Latin *altar-*

agium. Offerings to the priest at the altar, whether in bread or money or other small oblations (John de Athon, 12, 19). In Scotland the small tithes seem often to have been included under this term.

Altarists.—They performed the duties now done by servers, in part. At Salisbury there were six called "intrinsic" and "ancient," and others called "extrinsic." The former also assisted at the distribution of the Cup of Charity on Maundy Thursday, and had to take a share in guarding the church by night and by day. At Wells they were under the Tabular, and had to say the Psalter daily for the good estate of the bishop and chapter and benefactors.

Alure, Aler.—The gangway or gallery of the rood loft.

Ama, Amula. — Flagons or cruets of various sizes used to hold the wine for the Eucharist at a stational Mass. Some have been known as large as 157 litres. The cruets used by the people to bring their offerings of wine were also called *amulae*.

Ambitus. — The processional path.

Ambo (Gr. *ambōn*). — A pulpit. A raised desk or platform from which lessons from Scripture are read, or sermons are preached.

Ambrosian Chant.—The system of chant (*cantus*) used in the Milanese Church. There is no evidence to show what it owes to S. Ambrose personally, except that he introduced metrical hymns of his own composition, and antiphonal chanting from the East. The "Ambrosian" music, even in the form in which it exists to-day, is no doubt representative of the general character of plainsong in the West before the reform of S. Gregory the Great.

Ambrosian Liturgy, The. — The liturgy used in the Province of Milan. Formerly its use was much more extended than now, but it is still used in certain churches in the Italian-speaking part of Switzerland. It is one of the varieties of the "Gallican" Liturgy, which is itself perhaps the original Latin liturgy which prevailed, with some variation of form, throughout the West. Some Roman elements, e.g. the Canon of the Mass, have been inserted into the original form of the Ambrosian rite in later times. There seems to be no solid reason for supposing that S. Ambrose had any share in forming or modifying it. An English translation of the Mass has been published by Cope & Fenwick in their series of "Christian Liturgies," 1909.

Ambrosianum. — The name given in the Rule of S. Bennet to the metrical hymn sung at Mattins, composed by S. Ambrose.

Ambulatory.—A place for walking in (e.g. for processions), such as cloisters, or a passage round the quire.

Amen (Hebrew).—"So be it." A response which was, like Alleluya, taken over from the Jewish liturgical usage.

Amice, Amyse.—One of the vestments worn by the ministers in the Liturgy, and at other times. It consists of an oblong piece of linen, about 25 by 36 inches, with long tapes (at least 2 yards) to keep it in position. It is first placed on the top of the head, hanging over the back of the neck; the tapes are then passed round the neck, to the front again, crossed over the chest, brought round the back, and tied in front. After the chasuble or other vestment is put on, the amice is pushed back off the head,

so that it forms a collar outside the vestment.

Amphibalus (Gr.). — (1) A cloak; (2) a chasuble.

Amphibalus, S.—Companion of S. Alban. But probably due to mistaking S. Alban's *amphibalum* or cloak for the name of a person.

Ampulla.—A flask for containing wine or water for the Eucharist, but more commonly applied to a flask or vessel for consecrated oil or chrism, for purposes of anointing.

Amulet.—A small flat fillet encircling a column.

Anabaptists.—A sect in the sixteenth century who rejected Infant Baptism, and therefore "baptized again" (as the name implies) as adults those who had been baptized in infancy. They indulged in the utmost extremes of fanaticism and licentiousness, specially at Münster. Fortunately their communistic practices and theories rendered them obnoxious to the Government of Edward VI, and so the baptismal service of 1552 was specially insistent on the Catholic doctrine of Baptism.

Anamnesis (Gr.).—A memorial. In the course of the Eucharistic Prayer the priest recites the narrative of the institution of the Sacrament, quoting our Lord's words, "Do this for My memorial," as the charter and mandate for what the Church is doing. Whereupon he goes on to make a memorial of His Passion, Resurrection, and Ascension into heaven as our high priest, now to appear in the presence of God for us. This clause of the prayer is technically called the anamnesis, and is followed by the Oblation (*q.v.*).

Anaphora (Gr.). — Offering. The *Missa fidelium*, or Eucharistic Prayer (known in the Roman rite as the Canon of the Mass), beginning with *Sursum Corda* and its accompanying versicles, and ending usually with the Lord's Prayer.

Anathema (Gr.).—A curse, or excommunication; also the person or thing accursed.

Anchoress.—A female anchoret.

Anchoret.—A recluse, hermit, or solitary ascetic, who had retired from the world, and devoted his life to religious exercises and contemplation, though not according to any recognized rule, and lived shut up alone in a doorless cell. An anchoret's cell was often attached to a church in the Middle Ages. In 1236 S. Edmund forbade men or women to be made recluses without the bishop's licence. Strictly speaking, an anchoret was a solitary ascetic who supported himself, while a recluse of necessity had to be supported by others. But in the Middle Ages the terms became interchangeable. Hermits differed from monks, in that they could make a will (Lindewode, 167).

Aneling.—Anointing.

Angelic Doctor, The. — S. Thomas Aquinas.

Angelic Hymn, The. — (1) "Glory be to God on high, and on earth peace, goodwill towards men." (2) The *Sanctus*, "Holy, Holy, Holy, Lord God of hosts," etc.

Angels.—The heavenly messengers spoken of in Scripture. The word is often applied generically to the heavenly hosts, which have been thought to consist of nine orders: Seraphim, Cherubim, Thrones, Dominions, Powers, Authorities, Princedoms, Archangels, Angels.

Angelus, The.—A devotion said at morning, noon, and evening, consisting chiefly of the angelic salutation and the Collect for the Annunciation of the B.V.M. in the B.C.P.

Angelus Bell. — A bell rung at the accustomed hours as a reminder to say the Angelus. See Ave Bell.

Anglican.—A name used to distinguish the Church of England, and the Churches in communion therewith, from the other portions of the Catholic Church, and hence applied to those unessential qualities and customs in respect of which the Church of England differs from the latter.

Anglican Chant. — A kind of tune used for chanting the Psalms, which first took form in the seventeenth century from a corruption of the harmonized plainsong psalm-tones. It is composed of two parts, one consisting of a reciting note and two bars of melody, and the second of a reciting note and three bars of melody. Being thus fixed and metrical in form, it is not suitable for setting to the cadences of the Psalter, which are in prose form and vary from verse to verse. But it is obvious that the less the strict metrical form is adhered to in performance, and the more approximation is made to the flexible form of the plainsong tones, the less this inherent incongruity comes into play. Habit has inured so many people to this incongruity that it is worth while to note that it is related of Dvořák that on hearing the Psalms sung to Anglican chants he "was nearly driven crazy by the chanting of the Psalms, which he thought simply a barbarous repetition of a poor tune."

Anglo-Catholic.—A name used by members of the English Church who desire to emphasize the fact that the Church of England is as truly a part of the Catholic Church as the Roman Catholic or Eastern Orthodox Churches.

Animetta.—A name for the pall wherewith the chalice is veiled.

Animism.—The belief that inanimate things and natural phenomena have spirits or souls of their own (Tylor, *Primitive Culture*, 1871).

Ankerhold.—The cell of an anchoret.

Annates.—First-fruits (*q.v.*).

Anniversarium (Lat.). — The year's-mind of a death.

Annuale (Lat.). — A Church service said for any one on the anniversary of his death.

Annulum Subarrhationis. — A wedding ring. *Arrha* is part of the purchase-money, or earnest money of the rest of the dowry or purchase-money.

Anointing with oil or the cream. The various kinds of anointing are: (1) of catechumens, (2) with cream after Baptism, (3) at Confirmation, (4) of the sick with the special oil for the sick, (5) of priests at ordination, (6) of kings at coronation, (7) of the walls and altars of churches, and of the paten and chalice, when being consecrated.

Antechapel.—The part of a chapel which lies between the west wall and the quire screen.

Ante-Communion.—That part of the Communion Service which precedes the Offertory.

Antependium (Lat.).—Hangings at the back and sides of the altar; in a few cases under the translation *antipane* the term is found in late English inventories as a synonym for the nether-frontal.

Anthem, Antiphon. — Originally a short refrain sung after each verse of a psalm, two quires responding thus the one to the other. In course of time the anthem came to be sung before and after the psalm only. A more elaborate sort of

anthem was used for processions. When it came to be sung to prick-song, it became the parent of our modern anthem.

Antidoron (Gr.). — A part of the bread provided for the Eucharist in the Eastern Church, but not used for that purpose, which is distributed at the end of the Liturgy to the faithful. As the Eucharist itself is "the gift" (*dōron*), so this bread, which is distributed to those who have not communicated at this service, is received "instead of (*anti*) the gift," as a sign that those who receive it are in the communion of the Church.

Antimensium, Antimins.—A consecrated altar cloth.

Antinomianism.–This denotes a variety of opinions, all more or less agreeing in a distortion of the doctrine of justification by faith, viz., that Christians are not bound to keep the Law of God, or indeed any law of morals.

Antipascha.—Low Sunday.

Antiphona ad Accedentes.—In the Mozarabic rite an anthem sung as the people approach the altar for Communion.

Antiphona ad Communionem.—See COMMUNIO.

Antiphona ad Confractionem panis.—In the Mozarabic rite an anthem sung during the ceremony of the Fraction of the Host before the Lord's Prayer: called *Confractorium at Milan.*

Antiphona ad Introitum.—See INTROITUS.

Antiphona ad Offerendam.—See OFFERTORIUM.

Antiphona ad Praelegendum.—In the Mozarabic and Gallican rites an anthem sung at the entrance of the sacred ministers.

Antiphona ante Evangelium.—In the Ambrosian and other Gallican Churches at Christmas, Epiphany, and Easter an anthem was sung before the Gospel, during the deacon's procession to the place of reading. It is still used in the Milanese rite. Formerly it was retained at St. Denis, Paris, and many other places: and Durandus notes the practice (*Rationale* IIII, c. 24, n. i).

Antiphona post Evangelium.—The name given in the Ambrosian rite to the chant sung during the procession of the Oblations, corresponding with the *Sonus* of S. Germain at Paris, and the *Kherukikon* of the Byzantine Liturgy. It is still sung while the subdeacon brings in the chalice with the paten, host, and pall covered with the *continentia* (*q.v.*). A collet follows with the basin and cruets.

Antiphonal, Antiphoner.—A book containing the music of the quire services. Formerly the title of *Antiphonarium Missae*, or *Antiphonale Missarium*, was used (for the Gradual), as well as *Antiphonarium Officii* (for what is now known as the Antiphonal). So called because it contains the anthems on the Psalms and Canticles; and also the invitatories, hymns, responds, verses, collects, little chapters, and all that belongs to the chanting of the Canonical Hours, as well for Mattins, as for Prime, Terce, Sext, None, Evensong, and Compline (Lindewode, 251).

Antiphonal Chanting. — Originally, chanting by two quires of high and low voices respectively, first by one, then by the other, and afterwards by both together, in octaves. Later, the alternating of the chant between two quires.

Antitype (Gr. *antitupon*).—The pattern of which the "type"

is a copy or a foreshadowing ; the fulfilment and reality of that which is promised in the type.

Apalarea.—A large canopy over the episcopal throne. Probably from the Greek *ablaros*, a sunshade.

Apocalypse, The.—The Revelation of S. John the Divine.

Apocreos, Sunday of the.—In the Greek Church the equivalent of Sexagesima.

Apocrypha (Gr. hidden, or esoteric).—The name applied to the Deutero-canonical books of Scripture, of which Article VI of the Thirty-nine Articles says, "(as Jerome saith) the Church doth read them for example of life and instruction of manners ; but yet it doth not apply them to establish any doctrine." Nevertheless the Homilies, which are commended in Article XXXV as containing godly and wholesome doctrine, constantly use the Apocrypha to establish doctrine, and even call several of the books thereof the inspired word of God, the Scriptures of the Holy Ghost, and the infallible and undeceivable word of God.

Apollinaris, The Heresy of.—It consisted in denying that our Lord had a human mind or reasonable soul, and asserting that this was supplied by the Divine Word.

Apostate.—One who voluntarily abandons his religion. "Apostasy" is also applied to desertion from the monastic or the clerical life.

Apostle.—A title usually applied to the twelve immediate followers of our Lord in His earthly life, as well as to S. Paul and S. Barnabas. But in the Eastern Church the title is given as well to the seventy disciples sent out by our Lord, and is also used as denoting the liturgical Epistle, as sometimes too in the West. It is often applied also to the first preachers of the Gospel in any particular country.

Apostolical Succession.—The succession in the ministry from the Apostles onwards, handed down by the laying on of hands in ordination by the bishops from age to age.

Apostolus.—The book of the liturgical Epistles.

Apparel.—(1) Of a vestment : the stole, fanon, amice, and albe, and the apparels thereto ; (2) of an altar : the upper and lower fronts ; (3) of the amice and albe : oblong pieces of rich material attached to the edge of the amice, forming a stiff collar around the neck, and to the front and back of the bottom of the skirt of the albe, and the cuffs of its sleeves.

Apparitio Domini.—A name for the feast of the Epiphany in the Gothic and some French Uses.

Apparitor.—A person employed to serve such processes as issue out of the Spiritual Courts, and as a messenger to cite offenders and others to make their appearance therein. He is also called a sumner, or summoner.

Appurtenances (of a vestment).—The albe and amice, with their apparels ; and the stole and fanon.

Apse.—A semicircular recess at the end of the chancel of a church or of its aisles ; sometimes the whole church itself is in the form of an apse.

Aquaebaiulus (Lat.). — The clerk or other person who carries the vessel of holy water in procession, etc. The office was an ecclesiastical benefice, appointment to which was made by the rectors and vicars of parishes (Lindewode, 142, 143). It is the same as that of parish clerk.

Aquamanile.—A basin wherein to wash the hands.

Arabesque.—A species of ornament used on flat surfaces, consisting of a fanciful mixture of all sorts of figures of men, animals, plants, and foliage, entwined in a fantastic manner.

Arch.—A construction of bricks or stones over an opening, arranged in wedge-shaped fashion so as to support one another, and carry any weight or stress that may be placed upon the arch.

Archangels.—The higher order of angels. Two, Michael and Gabriel, are mentioned in the canonical books of the Bible. Raphael, Uriel, and Jeremiel are mentioned in the Old Testament Apocrypha.

Archbishop.—In the Anglican Communion he is the chief bishop of a province. In the rest of the Church the title is only one of honour, and does not necessarily carry any jurisdiction with it. See METROPOLITAN.

Archbishop's Cross.—The primatial processional cross carried before the archbishop in his own province. He never carries it himself, but in his own diocese uses a crozier or pastoral staff, like other bishops

Archdeacon.—Formerly it meant the chief among deacons, but in the West it has come to mean a priest who acts as the delegate of the bishop (*oculus episcopi*) in some of his functions.

Archdeacon's Court.—The lowest ecclesiastical court, having jurisdiction over matters arising within his archdeaconry, held before a judge appointed by the archdeacon, called his official.

Arches, Court of.—A court which originally had jurisdiction only over the thirteen peculiar parishes belonging to the archbishop in London. An appeal lay to the official principal of the Abp. of Canterbury. By the union of these two offices the judge of this court, called the Dean of the Arches, sits as the archbishop's deputy, and receives and determines appeals from the sentences of all inferior courts in the Southern Province. Since 1874 he has also been appointed judge of the Chancery Court of York. The name comes from the Church of S. Mary-le-Bow, *de arcubus*, where first it used to sit. Afterwards it was held at Doctor's Commons, and later on at Westminster.

Arches, Dean of the.—The judge of the court of that name (*q.v.*).

Archiacolutus.—The chief acolyte. At Capua he was one of the canons, and had to sing the office on Childermas.

Archicantor.—The chief of the singers, or precentor.

Archimandrite.—The head of a monastery in the Eastern Church, corresponding to the Western abbot.

Architrave.—The ornamental moulding running round the outside curve of an arch.

Archpriest.—(1) A title of honour in the Eastern Church. (2) The heads of certain collegiate churches, who had the cure of souls in the parish; e.g. of Ulcombe in Kent, Bere Ferrers and Haccombe in Devon. The last is the only one in which the title is now preserved, though the original college of an archpriest and five priests is shrunk to the archpriest only. (3) The name was also given to the principal priest of the missionary Roman Catholic clergy in England at the beginning of the seventeenth century.

Arenga.—The harangue or pre-

amble of an ecclesiastical constitution or law.

Aresta.—See ARRAS, CLOTH OF.

Arian Heresy, The.—This consisted in denying the true deity of our Lord. It held Him to be a created being, though higher than mere man. It denied the eternal generation of the Son, and objected to affirming Him to be *homoousios*, of the *same* substance with the Father, as Sabellian; but allowed Him to be *homoiousios*, of *like* essence.

Armilausa.—(1) A lay garment which covered the arms, but was open and divided in front and behind. (2) The scapular of religious orders.

Armilla (Lat.).—A bracelet. The name is also applied to one of the vestments worn by the king at his coronation, shaped like a stole.

Arminianism. — Arminius was a Dutch minister who in the early part of the seventeenth century led a revolt against the distinctive tenets of Calvinism. Those Churchmen in England who opposed Calvinism were labelled by their Puritan opponents as "Arminians," in order to suggest the idea that they were merely a sect opposed to the orthodox faith.

Arras, Cloth of (*pannus de Aresta*).—Tapestry from Arras, in the province of Artois, France; for the manufacture of which this city was very famous in the Middle Ages. Also some kind of cloth, made there, used for vestments (e.g. *T. E.* ii. 53).

Articles.—(1) The complaints of the promoter of an ecclesiastical suit. (2) A statement of points of agreement in certain religious controversies of the sixteenth century. See ARTICLES, THE LAMBETH, and ARTICLES, THE THIRTY-NINE.

Articles, The Lambeth.—A set of nine articles drawn up by Abp. Whitgift in 1595 for the purpose of allaying the burning controversy of the day. They were strongly Calvinistic in character, and were afterwards withdrawn by Whitgift.

Articles, The Thirty-nine.—Various sets of "articles of religion" were promulgated in the course of the sixteenth century in England. The Thirty-nine Articles in their present form, modified in several important details from those put forth in King Edward's reign, were authorized by Convocation in 1562, and established by Parliament (13 Eliz. c. 12) in 1571. Their title states that their object was "the avoiding of Diversities of Opinions, and for the establishing of Consent touching True Religion." It was required that candidates for Holy Orders and all preachers should subscribe all the Articles without exception. This lasted till 1865, when (following on an Act of Parliament) Convocation drew up a less stringent form of subscription: "I assent to," instead of "I do willingly and from my heart subscribe to . . . and to all things therein contained." They contain some statements which are historically untrue, e.g. that there was never any doubt of the authority of all the books of the N.T. in the Church: whereas there was considerable dispute about several of them for many years.

Articuli cleri.—Statutes made concerning persons and canons ecclesiastical.

Ascension Day, The.—Commonly called in mediaeval England Holy Thursday. The fortieth day after Easter, which is kept holy in commemoration of our Lord having ascended into heaven.

Asceticism.—A life of discipline, or a tendency to attach very great or even exaggerated importance to self-discipline. The word is used in a good sense as expressing the Christian duty of self-discipline or self-mortification, and also in a bad sense to denote the exaggeration of this duty, even to the extent of a lapse into Manichaeanism.

Ash Wednesday. — The first day of Lent in the Western rites, except in the Ambrosian, and not originally in the Mozarabic. So-called from the ceremonial use of ashes in the special service of the day. This is not Roman in origin. The Lenten fast originally began after the first Sunday of Lent; but by the middle of the fifteenth century Ash Wednesday was in England definitely the first day of Lent.

Ashes for Ash Wednesday.—In England the ashes used for signing the foreheads of the faithful on Ash Wednesday were made of the palm and branches distributed to them on the previous Palm Sunday. It was part of the duties of the two deacons of Coventry in 1462 to see to this; at Syon Monastery it is ordered that "these ashes shall be made the same day by the minister of the sextry, of palm hallowed on Palm Sunday going before, which shall set them upon the altar in the right corner thereof in an honest basin before Mass." In the Ambrosian rite ashes are blessed and given on Monday before Whitsun Day, the first day of the Litanies or Rogations.

Ashlar.—Hewn or squared stone used in building.

Asperges (Lat.). — The ceremony of sprinkling with holy water before Mass: so called from the first words of Psalm li. 7, which (except in Eastertide) is then used, *Asperges me, Domine, hyssopo.*

Aspersion, Baptism by. — It is usually said that sprinkling upon the head, or pouring water over the head, is sufficient to validity; even if the water only touches the feet of the person to be baptized: though it is safer if the whole body be immersed. But when there is no necessity by reason of a large multitude, and it is possible that each person can be baptized singly, then the water ought to be poured over the head (Lindewode, 247).

Aspersorium (Lat.).—(1) The holy-water basin at the church door. (2) The sprinkler (*q.v.*).

Assoil.—Absolve.

Assumption of the B.V.M., The.—The festival kept on August 15th to commemorate the departure of the B.V.M. from her earthly life. It was formerly called The Falling-Asleep (*Dormitio*), and is still so called in the Eastern Church (but also the Metastasis).

Astericus (Gr.).—A frame to hold the veil in place over the paten.

Atheist.—One who asserts that there is no God.

Atonement, The.—Lit. "at-one-ment." The doctrine that our Lord became incarnate, lived, and died to redeem mankind from the consequences of sin, and reconcile man with God, by destroying sins which offended God and satisfying His justice, and bringing man into harmony with God.

Atrete (Lat. *tractim*).—Slowly.

Attaby, Tabby. — Silks and cottons of various colours, having a wavy appearance given them by calendering; made in the 'Attâbiy quarter of Baghdâd. Afterwards they were imitated at Tabrîz, Isfahân, and Khurâsân. Later still they were imitated in Europe.

Audientes. — Denotes in the primitive Church a class of would-be Christians, or a class of penitents, who were allowed to hear the lessons and sermon but not to join in the prayers.

Aumbry.—A cupboard or recess in the wall of a church in which the Blessed Sacrament, or, more often, sacred vessels are kept.

Aureole.—An illumination surrounding a holy person represented in a picture.

Aurifragium.—Gold embroidery or other work; and specially, an orfray (*q.v.*).

Austin Canons, or **Black Canons.**—An order of Regular Canons. They were less strictly bound than ordinary monks, in that they were allowed to serve parish churches. They were very popular in England in the thirteenth and following centuries. There were several subdivisions of Canons Regular, all professing the Rule of S. Austin of Hippo. In England they were all amalgamated by Cardinal Wolsey (or Wulcy, as he used to spell his name), in 1519 (Dugdale's *Monasticon*, edit. Caley, Ellis, and Bandinel, vi. 851 sq.).

Austin Friars.—The early history of the Hermits of the Order of S. Austin is obscure, but in 1254 Pope Alexander IIII united several congregations of that order into one body, known in England as Austin Friars. They wear a white robe and scapulary in the house: in quire and out of doors they put on a black cowl with full sleeves and over it a large hood, rounded in front and pointed behind, reaching down to the black leather girdle.

Authentic Modes, The. — In the Modal system of plainsong these are the First, Third, Fifth, and Seventh.

Authenticum. — A book containing anthems and responds in the order in which they are to be sung.

Authenticum Altare. — The high altar.

Authority of Parliament.— The Prayer Books of Edward VI, Elizabeth, and 1661 all were directly authorized and their use enforced by Acts of Parliament. Various injunctions issued by the Crown in Henry VIII's reign may have had the force of an Act by the effect of the Proclamations' Acts of 31 (cap. 8) and 33 and 34 (cap. 23) Henry VIII; but most of those dealing with ecclesiastical affairs derived their force from the Act of Supremacy: on which also rested the *Order of Communion* of 1548.

Ave Bell.—Also known as the "Gabriel bell" and "Pardon bell," and corresponding with the later "Angelus." Pope John XXII commended the practice of saying the *Ave Maria* when the curfew bell rang, in the early part of the fourteenth century; at Wells Cathedral Church in 1331 a bell was ordered to be rung with three strokes three times *quasi continuas* a little before curfew, and that all who hear it kneel and say *Ave Maria* thrice; and various local synods further enjoined it. In 1369 a synod of Besiers ordered the largest bell to be struck thrice at the dawn of day, and *Pater noster* and *Ave* to be said. In 1399 Abp. Arundel ordered *Ave* to be said at daybreak as well as at curfew throughout Canterbury Province (Wilkins, *Concilia*, iii. 246–7). The practice was recognized in the later Primers, and the Ave bell was tolled at 6 a.m. thrice, thrice at 12 noon (for a memorial of Christ's Passion), and thrice at 6 p.m. At Syon Mon-

astery the Ave bell was tolled after the blessing at the end of the Lady Mass, "nine strokes at three times, keeping the space of one *Paternoster* and one *Ave* between each three tollings": and again after Compline. At Cropredy, Oxon., in 1512, the Ave bell was to be rung at 6 a.m., 12 noon, and 4 p.m. The Royal Injunctions of 1538 (n. 16) forbid the knelling of *Aves* after service and certain other times, because the people trusted to have pardon by saying it, on account of the indulgences granted by various popes. But they cannot have been quite effective, for the Royal Articles of 1547 inquired if the practice went on.

Ave Maria.—The Latin form of the salutation of the Angel Gabriel at the Annunciation to the B.V.M., used as a memorial of the Incarnation: "Hail, Mary, full of grace, the Lord is with thee"; to which is added the salutation of Elisabeth, "Blessed art thou among women, and blessed is the fruit of thy womb"; to which again was added later, "Jesus." About the end of the fifteenth century was added, "Holy Mary, Mother of God, pray for us now and at the hour of our death. Amen."

Ave Regina celorum.—A processional anthem of the same nature and use as *Alma Redemptoris* (*q.v.*). It dates back at least to the twelfth century.

Avoidance.—The vacancy of a living by the death of its incumbent.

Azymes.–Unleavened bread for use in the Eucharist. The question whether leavened or unleavened bread should be used gave rise to considerable controversy in the ninth century, and ultimately in the West was decided in favour of unleavened.

Baldacchino (Ital.). — See CIBORIUM.

Baldrick, Bawdric.–The strap or thong by which the clapper is suspended within the bell.

Balm, Balsam. — A kind of fragrant resin, one of the constituents of chrism.

Baluster (Gr. *balaustion*, the pomegranate flowers, through the Lat.).—Now spelled *banister*, which is only a corruption of baluster. A small pillar. Now popularly applied to the rail which is supported by a series of these pillars.

Balustrade.—A range of balusters.

Bangor, The Use of.—One of the types of variety "in saying or singing" the service of the Church mentioned in the Preface to the B.C.P. as prevailing at the time of its introduction in 1549. The Use (or custom) of Bangor seems to have differed but slightly, if at all, from that of Sarum.

Banker.—A cushion or covering for a seat.

Banner.—A piece of cloth or silk attached to the upper end of a staff, often embroidered or otherwise decorated. Banners are used in processions; in former times they were used thus only on certain occasions, but in parish churches their employment was much less restricted than in greater churches.

Banns.—The publication of the intention to marry, in order to find out whether any cause or just impediment exists to a valid union between the two parties. According to the B.C.P. this notice should be given after the "Nicene" Creed, but this direction has been altered by the printers without lawful authority.

Baptism. — The Sacrament whereby a person is incorporated

into the mystical Body of Christ, the One, Holy, Catholic Church. He is born anew of the Spirit, cleansed from original sin, and placed in the way of salvation. Water in its natural state, and the words, "I baptize thee (*or*, *N.* is baptized) in the Name of the Father, and of the Son, and of the Holy Ghost," are the essential matter and form of the Sacrament: but there must also be the intention on the part of the baptizer to give Christian Baptism (i.e. he must intend what the Church intends); and the recipient must have the intention to receive what the Church intends, unless an infant, who cannot place any bar to the reception of grace, but in whom the effects of baptism are potential until they become actual through faith. The water may be applied to the candidate by immersion, or dipping right into the font; by affusion, pouring the water over his head; or by aspersion (*q.v.*), sprinkling it upon the person. The minister of baptism is normally a priest, but in cases of necessity a layman, or even a laywoman, can confer valid baptism.

Baptism of Blood. — If baptism by water cannot be had, and the catechumen is martyred, this is reckoned to stand in its place, and termed "baptism of blood."

Baptism of Desire. — If a catechumen die before he can be baptized he does not lose the grace for which he longed, but is cleansed by his piety and intention or desire (*voluntas*, *votum*). Lindewode, 278, calls it *baptismus flaminis*.

Baptistery.—A separate building where persons are baptized, or (as generally in England) that part of the church where is the font, near the principal entrance to the church.

Barme-cloth.— A gremial, or lap cloth, usually made of silk, or other rich material. Used by a bishop pontificating, when sitting, in order to protect the chasuble. Bp. Graunson, in 1339, in the Statutes of his College of S. Mary, Ottery, required the priest, deacon, and subdeacon when they sat at Mass (in the sedilia) to have a similar cloth, but made of linen, spread over their knees, specially provided for this purpose, in order to protect the vestments from being soiled by hot hands.

Barratry.—(1) Simony of a clerk who goes to Rome to purchase a benefice from the Pope. (2) The offence committed by a judge who accepts a gift from either party to a suit, thereby rendering himself *suspectus*.

Basil, The Liturgy of S.—Of this the Liturgy of S. Chrysostom (that generally used in the Eastern Orthodox Church) is practically only a shortened form. The Liturgy of S. Basil is used only on the Sundays in Lent (excluding Palm Sunday), and a few other occasions during the year.

Basilica.— Originally meant a court of justice or place of meeting. The plan of these was found to be so convenient for public worship that it was widely followed as a model for the construction of Christian churches. It is often stated that after the establishment of Christianity the basilicas were converted into Christian churches, but this can hardly have been done on a large scale, as they were as much needed for their secular purposes as before. The word is now applied only to those churches built on the basilican

plan, viz. a rectangular nave with two aisles and an apse.

Basilidians. — A sect of the Alexandrian Gnostics in the second century, of very lax morals. They rejected the O.T., affirmed that Christ suffered in appearance only, and that Simon of Cyrene was crucified in His stead, besides many other extraordinary beliefs.

Basin for Gossips' hands.— When the gossips or godparents raised the child out of the font after it had been immersed for baptism their hands would be covered with a thin film of oil, from the cream wherewith the font was consecrated. From motives of reverence a basin was provided, with a towel, to enable them to remove this.

Bastardes.—A variety of woollen cloth. It is mentioned in the statute 1 Ric. III, cap. 8. The name suggests that it was an inferior imitation of some more expensive woollen fabric.

Bawdkin, Baldekin.—(1) A rich fabric with a warp of gold thread, and a weft of silk, manufactured at Baldak, i.e. Baghdâd. Later applied to rich shot silks, and then also to plain silken webs. 1259: "de panno ad aurum scilicet Baudekin" (*W. I.* 6). 1450: vestment of "bauldekyn de panno ad aurum" (*T. E.* ii. 139). 1541: "grene silke callyd clothe of Bawdekyn" (Chauncey, *Herts*, ii. 32). (2) A canopy, Ital. *baldacchino*, originally made of this stuff.

Beads.—See Rosary.

Beam-lights.—Candles placed on the beam of the rood-loft before the rood.

Beatification, in the Roman Catholic Church, is authoritative permission given by the Pope to honour a departed member of the Church as a saint, in certain localities and on certain liturgical occasions. A necessary preliminary step to canonization.

Beatitudes, The.—From the Sermon on the Mount, sung in the early part of the Liturgy of S. Chrysostom on Sundays.

Bedehouse. — Lit. "house of prayer." An almshouse, where the inmates were held bound by their statutes to pray for the souls of the founders, their ancestors, and all other faithful departed.

Bedel, Beadle. — An inferior officer of the parish who gives notice of vestry meetings, etc.

Bedes.—Prayers: hence applied to a set of beads or rosary (*q.v.*).

Bedesman.—An inmate of a bedehouse, or one who says bedes (prayers).

Bedlam.—The priory of S. Mary of Bethlehem was originally founded in 1247 by Simon Fitzmary, without Bishopsgate. It was a hospital for distracted people, or madhouse. In 1676 it was transferred to Moorfields, and in 1815 to Lambeth.

Béguine (Fr.). — A community of Sisters of Mercy, founded in 1173 by Lambert le Bègue at Liége, and still existing. They are only under simple vows, made before the *curé* of the parish wherein their house is situate, of "obédience et chasteté, tant que je demeurerai dans le Béguinage." They are not to be confounded with the Beguardi and Beguinae condemned for heresy at the Council of Vienne, 1312, who were an offshoot of the Fraticelli, or Frérots, connected with the Grey Friars.

Belfry. — A tower containing bells.

Bellator.—A bell-founder.

Bells.—Have been used to summon worshippers to service in church from very early times, at least from

the sixth century. In England alone exists the custom of "ringing" bells in the technical sense of the word; in other countries they are merely chimed. Smaller bells are also used within the church, to show that a certain point in the service has been reached. See AVE BELL, SANCTUS BELL, SACRING BELL.

Bēma (Gr.).—The sanctuary of an Eastern church.

Benedicamus Domino.—A versicle said by the officiant at the end of a quire service, or by the deacon at the end of Mass when *Ite missa est* is not said, viz. in Advent and Lent.

Benedicite omnia opera.—The Song of the Three Children (from the Apocrypha). Used as a canticle in all parts of the Church.

Benedictines or **Black Monks.**—Those who follow the Rule of S. Benedict of Nursia (born 480, died *c.* 542). This rule was of the nature of a reform, as monasticism had existed long before S. Bennet's time. Monte Cassino, whither he retired, is looked upon as the mother house of the Black Monks. From time to time the desire of reform brought about the formation of various other orders (Cluniacs, Carthusians, Cistercians, etc.), preserving the rule, each with special additions of its own.

Benediction.–Blessing by making the sign of the Cross over the person or thing to be blessed. Benediction may be (1) of persons, e.g. of the bride and bridegroom at a marriage, or of the congregations at the end of the Liturgy; (2) of things, e.g. the baptismal water in the font, or of holy water, or of oil, or of incense, or of ashes on Ash Wednesday, or of palms on Palm Sunday. By the fifteenth century "to bless" and "to make the sign of the Cross" were synonymous.

Benedictionale.—A book containing the benedictions given by a bishop during Mass. It sometimes contained other items, e.g. the forms of consecration of a church, of the conferring of Holy Orders, etc.

Benediction of the Blessed Sacrament.—Exposition of the Reserved Host, followed by benediction of the people by means of the same, outside the Liturgy itself. A popular non-liturgical service in the Roman Catholic Church, which gradually developed, and first came into prominence during the sixteenth century.

Benedictus Dominus Deus.—The Song of Zacharias (*S. Luke* i. 68–79). Used as a canticle in all parts of the Church in the quire services. Also used in the Gallican rite at the Eucharist after the *Kyrie*, and known as the Prophecy (*Prophetia*).

Benedictus es.—(1) The Song of David (1 *Chron.* xxix. 10–13). Its liturgical use is in the Mozarabic and Gallican quire service, in the new Psalter put out for the Roman Breviary by Pius X in 1911, and at the Offertory in the Scottish Liturgy. (2) The beginning part of the Song of the Three Children (*vv.* 29–34), previous to *Benedicite omnia opera*. Used liturgically throughout the Church except in the B.C.P.

Benedictus qui venit.—The cry of the crowd at our Lord's entry into Jerusalem before His Passion. Added to the song of the heavenly host (the *Sanctus*) in the Liturgy. In the Eastern rites its introduction was later than the fifth century apparently, perhaps later than the eighth; the Egyptian rite never

received it. In the West it was established by S. Isidore's time (seventh century) in Spain, and probably in Gaul: but in Rome it was not adopted till about the eleventh century.

Benefice. — An ecclesiastical living of any sort, from a bishopric down to a holy-water clerkship. The Act 2 and 3 Vict., cap. 49 (1839), defines the term as comprising "all Rectories with cure of souls, Vicarages, Perpetual Curacies, and Chapelries. The incumbents of which shall in right thereof be Corporations Sole."

Benefit of Clergy.—Clerks in orders when prosecuted for a felony in the temporal courts had the privilege of being discharged thence to the courts Christian to make canonical purgation. By the Statute 18 Eliz., cap. 7, after an offender had been allowed his clergy, he was no longer to be delivered to the Ordinary, as formerly; but after burning in the hand was to be set free, though the judge might, if he thought fit, keep him in gaol for any period not exceeding twelve months. Extended in England to all who could read, and ultimately allowed (9 Anne, c. 6) to all without reference to that ability. Abolished in 1827 (7 and 8 Geo. IV, c. 28, § 6).

Benison.—Benediction.

Bennet.—The mediaeval name for an exorcist; but in practice identical with a collet ("The acholite whiche we calle Benet or Cholet occupieth the roume of the Candlebearer."—*Fardle of Facions*, 1555).

Beretta (Ital.). — The name of the Italian form of a priest's square cap.

Beryl. — A hard transparent colourless stone, to which a convex shape was given, so that it magnified things seen through it. The Romans used it for eyeglasses; but under the name of emerald. It is an aquamarine. In the Middle Ages it was used as a burning-glass, to procure the new fire on Easter Even. But one would think that the opportunities of using it successfully on that day in our latitudes were few and far between; and that flint and steel would generally have to be used.

Besili.—Busily, carefully.

Betrothal. — The espousal *de futuro*, an agreement between two persons, pledging themselves to an actual marriage at a future date.

Bible (Gr. *ta biblia*). — The books contained in the Divine Library, wherein is God's written revelation to man.

Bible, The Authorized Version of the.—A new translation, made by order of James I, by forty-seven divines from the original languages, put forth in 1611.

Bible, The Bishops'. — An English version of the Bible made under Abp. Parker, and based on that of the Great Bible. It was completed in 1568, and sanctioned by Convocation in 1571.

Bible, The Geneva.—Published at Geneva in 1560 by the English exiles of Mary's reign. It contained notes with a Calvinistic bias, and is commonly known as the "Breeches Bible" from the translation of Genesis iii. 7, "and made themselves breeches."

Bible, The Great.—An English version of the Bible, authorized under Abp. Cranmer in 1538.

Bible, The Revised Version of the.—Made under authority of Convocation. The New Testament appeared in 1881, and the Old in 1885.

Bibliotheca (Gr.). — A library, used to denote the Bible.

Bid-ale.—A meeting, "when an honest man, decayed in his estate, is set up again by the liberal benevolence and contributions of friends at a feast."

Bidding of Bedes, The (A.-S. *biddan*, to pray).—Lit. "The praying of prayers." A short service (partly in English) which took place in cathedral and collegiate churches before Mass, and in parish churches after the Gospel or the sermon, in the pulpit or before some altar. It consisted of what has now come to be the meaning of a "bidding" (by confusion with *bid*, A.-S. *bēodan*, to command), viz. an exhortation to pray for some particular objects, one or two psalms and collects, and the Lord's Prayer.

Bidding Prayer, The.—This is the present equivalent of "The Bidding of Bedes." According to Canon 55 of 1603 it should be said before the sermon, and consist of a long "bidding" (or specifying of subjects for prayer), always concluding with the Lord's Prayer.

Biduana.—A fast lasting two days. In the Gallican Church the two days before Easter, Good Friday and Easter Even.

Bier-balk. — A church path, along which bodies are brought to the church for burial. The church paths, along which there is an immemorial right of way, usually go direct to the church from the outlying parts of the parish. In the sixteenth century the owners or tenants of the fields were constantly endeavouring to narrow the balk, or strip of ground left unploughed, leaving scarce room to pass, and so forcing the funeral procession to go a longer way round by the road.

Bigamy —(1) The marrying, or rather going through the ceremonies of marriage with a woman (or man), when the man (or woman) has a previous wife (or husband) living; (2) marrying two wives (or two husbands) in succession; (3) marrying a widow (or widower), a divorced or a defiled woman (or man). Formerly all three disqualified for orders; at the present time (1) certainly would.

Biretum.—See BERETTA. It is also called *infula*.

Birthday of a Martyr, The (*natale*, or *natalitia*).—The day of a martyr's death, regarded as the day of his entrance into a better world.

Bishop (Gr. *episkopos*, an overseer). — The higher hierarchical order of the Christian ministry.

Bishopping.—The Sacrament of Confirmation.

Bishopric.—The district over which the jurisdiction of a bishop extends.

Bishop's Boy, The.—At Salisbury, one of the senior quire boys whose duty is to ascertain before every service if the bishop is going to attend. The bishop himself admits him to the office (*in scholarem episcopi*).

Bishop's Ring.—A ring has been part of the ensigns or *insignia* of a bishop in the West probably from the sixth century at least.

Bishop's Staff, or **Crozier.**—This seems to have been almost universally in use from very early times. It is a symbol of duty, or of jurisdiction, or of both. See CROZIER.

Bishop's Throne.—The official seat of a bishop (Gr. *kathedra*) in his own church, whence comes the name cathedral church. This in Gothic churches is on the right, or *decani*, side of the quire, just beyond the easternmost stall. At

Ely, where the bishop was formerly the abbot, he sits instead in the first seat of the *decani* side, the dean using the corresponding seat on the *cantoris* side.

Black Friars.—The usual English name for the Order of Preachers, or Dominicans (*q.v.*).

Black Gown, The. — See PREACHING VESTURE.

Black Letter Days.—The minor festivals in the B.C.P. Kalendar, for which no special Collect, Epistle, and Gospel are provided.

Black Rubric, The.—A popular term for the Declaration printed at the end of the Communion Service in the B.C.P., which, as it is not properly a rubric, was not printed in red. Since its first introduction in 1552 it has been thoroughly revised, and is now in substantial agreement with the teaching of S. Thomas Aquinas, and in part almost identical with his phraseology.

Blamplyn, Blameplum. — White lead.

Bless, To.—In mediaeval English this meant to make the sign of the Cross.

Blessing.—See BENEDICTION.

Blessing at the end of Mass. —Though it never got into the Sarum Mass Book (except at the end of the Wedding Mass) the blessing by the priest "in the end of the Mass" is referred to by Hampole in his *Pricke of Conscience*, ll. 3406–7 (*c.* 1345); Lindewode, 238; *Myrroure of Oure Ladye*, E.E.T.S., 331–2; *Book of Ceremonies*, A. Cl. Coll., xviii. 28; *York Missal*, Surtees Soc., ii. 196 (on double feasts); Evesham Book (*c.* 1300), H.B.S., 9, 16; Langforde's *Meditatyons* (fifteenth century) in "Tracts on the Mass," H.B.S., 28; and others. It was inserted into the B.C.P. of 1549; amplified with the prayer for the Peace of God, and so has remained in all subsequent Books.

Blind Man, Sunday of the.—The name in the Greek Church for the fifth Sunday after Easter. In the Ambrosian rite, the fourth Sunday in Lent.

Bluetus. — A very dark blue, similar to our navy blue. It is distinguished clearly from "blue," and *indicus* or sky-blue; and often comes under the heading "Black."

Blunket.—A light blue or bluish-grey colour. See PERSE.

Bocasin.—A kind of fine buckram resembling taffeta, used for linings; also for making pawteners or bags (*T. E.* iii. 103), and occasionally for vestments (e.g. Inv. of Thomas, Duke of Gloucester, 1397). It was imported from Turkey (Turkish, *boḳâsi*, *bughâsi*, cotton cloth).

Bookbearer, The.—One who carries the book for the priest in processions, for use at the stations.

Book for the Earthquake.—On Easter Wednesday, April 6, 1580, a severe earthquake was felt in London and a great part of England. An *Order of Prayer upon Wednesdays and Fridays* was issued and fasting from one meal enjoined on those days, "to avert and turn God's wrath from us." The Form is reprinted in *Liturgical Services* (*Elizabeth*), Parker Society, 562–7.

Book of Common Prayer.—To the intent that the whole realm should have but one Use in Divine Service and the Liturgy, and in order to simplify the rubrical directions, and to secure a continuous reading of the whole Bible, and to have it all in the English tongue, were the ostensible objects of the publication and enforcing of the B.C.P. of 1549: and so forms for Mattins, Mass, and Evensong,

Baptism and Confirmation, Marriage, Visitation of the Sick and Burial of the Dead, etc., were provided. In 1550 an ordinal in English was set forth. A second B.C.P., very considerably altered in a Zwinglian direction, was put forth in 1552, and embodied a new ordinal. The B.C.P. of 1559 was based on that of 1552, with a few important alterations and omissions. Further improvements were made in the revision of 1661. All these books have in common the provision of Services in the vernacular for ordinary use throughout the year in which every one could join: but none for certain special occasions, such as the consecration of a church, the coronation of a king, the opening of Parliament, or memorial services for the departed, which were drawn up for the occasion as need was.

Book of Common Prayer, Alterations made in the, in 1661.—The revisers of our present Prayer Book effected a complete change of spirit throughout, without any gross change that could cause alarm. In the Communion Service the 1552 Exhortation ran, "to be our spiritual food and sustenance, *as it is declared unto us as well by God's Word as by the holy Sacraments of his blessed body and blood*": which is now altered to "our spiritual food and sustenance *in that holy Sacrament.*" The manual acts were ordered in 1661. Instead of the former rubric, "If any of the bread and wine remain, the curate shall have it to his own use," they inserted the all-important word *unconsecrated* after "remain": and then translated from the Canon Law a text prescribing what was to be done with the consecrated remains, and also ordered them to be reverently veiled till after the Blessing. In 1552 the so-called "black rubric" was inserted, which denied "any real or essential presence there being of Christ's natural flesh and blood." To conciliate the Catholic party, Elizabeth caused this to be omitted in 1559; but the revisers of 1661 were not content with this, and reinserted it, but with alterations. Now, it denies any *corporal* presence, instead of *real and essential*, bringing the rubric into line with the teaching of S. Thomas Aquinas (*Summa* III, qu. 57, art. 1, and qu. 76, art. 8; *In sentent.*, lib. iiii, dist. 10, qu. i, a. i, ad. 5; *Summa contra Gent.*, lib. iiii, cap. 63). For the changes in the Baptismal Service, see REGENERATION; they removed the rubric declaring the salvation of baptized infants to be certain, altered it, and put it in a prominent position in the Baptismal Service; and added to the rubric in the Burial Service the "unbaptized" as persons for whom it may not be used. Everywhere where it could lead to ambiguity the words "flock" and "congregation" were altered to "Church" or "people." The Ordinal was treated more drastically; it is stated definitely for what purpose the ordinand or consecrand is to receive the Holy Ghost, and the "grace of God" is given "by this imposition of our hands." *Priest* is substituted for *minister* in all cases where the form could only be used by one in that holy order. *Pastors and ministers* is changed in the Litany to *priests and deacons.* In short, the whole revision is subtilely in a Catholic direction, and intended to affirm definitely the refusal of the Church to become a Presbyterian body.

Book of Martyrs.—A book written by John Foxe in the middle

of the sixteenth century called *The Actes and Monumentes of the Church*, in which he glorifies all those who objected to Catholic doctrine or ceremonial, and were duly punished. His inaccuracies and misstatements have been exposed by Maitland and others.

Borde Alisander.—A striped fabric, originally imported from Alexandria (Arabic *burd*, striped cloth). Often used for vestments in the Middle Ages.

Boss.—A projecting ornament placed at the intersections of the ribs of ceilings, or at the terminations of mouldings.

Bowet.—A lantern.

Bowing.—The customary use of this act of reverence in church is (1) at the mention of the holy Name of Jesus (see Canon 18 of 1603), (2) towards the altar at coming in and going out of the church or chancel (see Canon 7 of 1640), (3) at the clauses "And was incarnate," etc., "And was made Man," and "And was crucified," etc., in the Mass Creed, and (4) at the consecration of the elements. By the middle of the fifteenth century bows had mostly been replaced by a curtsey or kneeling on one knee in this country. See INCLINATIONS.

Boy Bishop, The.—On December 6th, on the Feast of S. Nicolas, the patron saint of children, the boys of the quire or the grammar school elected one of their number to act as a mock-bishop until Childermas. He received implicit obedience from the others, and performed many of the episcopal acts with the usual ceremonies.

Brabant. — Linen cloth from Brabant. In 1455 it cost in Bristol 6½*d.* the ell. Used for altar cloths, etc.

Brawling.—Quarrelling or creating a disturbance in a church or churchyard; withdrawn from the jurisdiction of ecclesiastical courts, as regards layfolk, since 1860.

Bressel.—(1) Cloth dyed with Brazil wood (*Caesalpinia*, of several species), which yields a red dye. (2) A kind of linen used for surplices (bryssyll, brestle), costing 6*d.* an ell in 1500 at Bristol, and 8*d.* at Cambridge in 1525. The Customs' Rate on this in 1545 is: Bresill cloth the pece xj*s.* (*Brit. Bib.* ii. 398). Perhaps made at Brussels.

Bressumer.—The beam which supports the whole front of the rood-loft (or any other building).

Breviary, The.—The liturgical book containing all the quire services of the Church (represented by Mattins and Evensong, with the Psalter and Lectionary in the B.C.P.), as contrasted with the Missal, the Manual or *Rituale*, and the Pontifical, containing the forms of celebrating the Sacraments and other rites of the Church. The use of the word dates from the eleventh century, and implies the collection of several volumes into one, coupled with some abridgement of the services contained therein.

Bride.—The term used in the Teutonic languages for a woman just married, and for a short time after; or for one just about to be married.

Bride Ale.—(1) The wedding feast. (2) The cup of mulled ale presented to the bride, etc., on returning from the church. It was usually blessed by the priest with some wafers or sops.

Bride Paste.—A sort of coronet, hired out by the parish, for brides to wear at their wedding.

Brief.—An order by authority to make a collection of money

Brief, A papal. — An "apostolic" letter from the Pope.

Brustum.—For *brusdum* = *brusdatum*, *brudatum*, embroidered. Used to denote an altar hanging, or a frontal.

Buckram.—A cotton textile, of several qualities, possibly originally manufactured at Bukhârâ. "Some there is (1548) white, made of bombase, so thinne that a man mai see through it." Other sorts were thicker, and perhaps made of linen, and used for albes, surplices, curtains, and linings, and for banners. Not infrequently it was painted upon. In 1446 it was valued at 4*d.* an ell at York (*T. E.* iii. 102). In 1502, 5*d.* to 9*d.* a yard (*Exp. of Eliz. of York*, 22, 69); at Yatton, Somerset, in 1508, only 4*d.* a yard; and at Stratton, Cornwall, 4½*d.* and 7*d.* a yard. In Bristol it cost 9*d.* a yard in 1492, and 6*d.* in 1519. In London (S. Andrew Hubbard) 5½*d.* a yard in 1500, and 7½*d.* in 1528, but 9½*d.* the ell in 1552. In 1545 the *Custom-house Rates* show that "Bokeram of Fraunce" was imported. Later the term was applied to a coarse kind of cloth; Falstaff peppered "two rogues in buckram suits" (K. Hen. IV, pt. i; Act ii, sc. 4). At the present day the term is used for a coarsely-woven material of linen or cotton rendered stiff with size or glue, used for various purposes to give stiffness.

Budge, Boge.—Lambskin with the wool dressed outwards.

Bugia.—The small wax candle ordered in the Roman rite to be held so as to illuminate the book from which the bishop reads the variable parts of the service when pontificating.

Bull.—A papal letter, or brief, sealed with a *bulla* or ball of lead, generally of a more important character than an ordinary brief.

Burgersh-chanters.—At Lincoln there are two foundations of quire boys: (1) the choristers of the old foundation, now only four in number, who now wear a black cloth cope having a white border round the neck and open front; and (2) those of the Burgersh foundation (fourteenth century), now twelve in number, who wear surplices only, over their cassock.

Burnet.—(1) A dark reddish-brown colour. (2) A dyed woollen cloth of superior quality, originally of burnet colour.

Bursar.—The officer who received the revenues of a religious house or college, and kept the accounts.

Burse.—A case for holding the corporasses used at the altar in the Liturgy.

Buske-cloth.—A coarse kind of linen cloth.

Bustian.—A fabric often used for vestments, etc., which was probably a variety of fustian (*q.v.*). It is distinguished from the latter; e.g. Hatfield Peverel Priory, Essex, 1536: "ii old whit vestmentes one of bustian thother of ffustian": and also from fustian napuls (*q.v.*).

Butto. — A cup-shaped lamp; such as used to be hung round a corona in early days.

C.—For *Celeriter*. See PASSIONS, CHANTING OF THE.

Cadas, Caddis. — (1) Cotton wool, floss silk, and similar substances used for padding or stuffing doublets and other garments. (2) Worsted yarn, crewel. (3) A fabric made from these, a poor quality of serge (*q.v.*). Apparently a confusion between O.Fr. *cadas*, the tow or

coarsest part of the silk, or of cotton, Ir. *cadas*, cotton; and O.Fr. *cadis*, a cheap woollen serge. (? from Ar. *kadasa*, he heaped up; *kudâs*, a heap of snow.) Copes of *cadas* are frequent in the sixteenth century.

Caerimoniale Episcoporum.—A book containing full directions for the services and ceremonies of the Roman Church to be observed when a bishop officiates.

Caeruleus.—Blue. In the statutes of the Order of the Garter it is equated with *blodius*; but the statutes of Cardinal College, Oxford, founded by Wolsey, ordain that the canons of the second rank of stall should wear hoods of cloth *blodei coloris*, shaped like amesses, with a border *caerulei sive graiae pellitae*; where the term denotes a lighter shade than "garter-blue."

Caffa, Caffay.—A rich and costly silken textile, imported from Persia, manufactured at Kaffah. In 1531 it cost 7*s.* a yard, and a little later 12*s.* Both damask and diaper varieties are also mentioned. It does not seem to have been imported into this country much before the sixteenth century.

Calefactorium (Lat.).—See WARMING-HOUSE.

Calvary, A.—A place of devotion, wherein is set up a figure of our Lord crucified.

Calvinists.—The followers of John Calvin, or rather Jean Cauvin, who lived in the first half of the sixteenth century. He set up his system of doctrine and discipline in Geneva. The latter was Presbyterian in character. The most characteristic of his doctrines is that which holds that men are predestinated from eternity either to eternal bliss or eternal woe, irrespective of the moral conduct of their lives, and simply by the will of God. On most other points his teaching was often changing.

Camaca.—An oriental fabric, probably silken, of fine quality, imported from Persia. (Pers. *kamkhâ*, damask silk of one colour.)

Cambric.—A very fine flaxen cloth originally made at Kamerijk (Cambrai) in Flanders. Now the term is applied also to a fine cotton textile. In 1530 Henry VIII paid 6*s.* the ell for cambric to make shirts.

Camisia.—An old name for the albe.

Campanile (Ital.). A tower for bells. In England seldom separate from the building of the church to which the bells belong.

Candela.—A candle (*q.v.*).

Candlemas.—The Feast of the Purification of the B.V.M., so-called from the candles carried in procession, to symbolize the prophecy of Symeon. (See *Nunc dimittis.*) The feast was fixed for February 2nd as being forty days after Christmas; and the procession seems to have been devised to draw folk from the Pagan festival of purification held on the nones of February, connected with Lupercus Februus.

Candles.—The ceremonial use of lights in the worship of the Christian Church dates from very early times, at any rate from the fourth century. The principal occasions for this use are: (1) at the Eucharist, one or more candles on the altar and others set round about it; (2) carried in procession, whether in connexion with the Eucharist or at other times, and held on either side of the officiant on certain occasions; (3) one or more held at the font at Baptism, and one held by the baptized person; (4) set round about the herse at a Burial

Service, and also held by those present; (5) the Pascall candle lighted on Easter Even; (6) candles set before an image or picture or in the rood loft; (7) hung in the church as a votive offering though not before any image, as many of the gild-lights; (8) set in the church to give light. See LIGHTS, LITURGICAL USE OF.

Candlestick, The Seven-branched.—An imitation of that mentioned in Exodus xxv. 31, taking the form, usually, of that figured on the Arch of Titus. Very commonly found in the greater churches in the early Middle Ages; a few examples still exist on the Continent. That of Durham was afterwards altered for use as the Pascall. See RASTRUM.

Candlesticks for Christmas Day, Seven.—According to the rubric, the verse of the first respond on Christmas Day at Mattins, ℣. *Gloria in excelsis Deo*, etc., was sung by five boys in surplices with amices drawn over their heads, and lighted tapers in their hands, standing on a high place beyond the high altar, and turned towards the quire. At S. Peter Mancroft, Norwich, *c.* 1510, they seem to have improved on this, and had seven; perhaps singing in pricksong.

Canister.—A box for keeping the altar-breads in, or one for carrying the Reserved Sacrament to the sick.

Canobium.—Canvas (*q.v.*).

Canon.—(1) A clerk living in a community attached to a church, and bound by a Rule (Gr. *kanôn*). (2) A kind of hymn used in the services of the Greek Church.

Canon Law.—The Law of the Church. In the West it usually denotes the collection known as *Corpus iuris canonici*, consisting of (1) the *Decretum* of Gratian, (2) the *Decretals* of Pope Gregory IX, (3) the *Sext* of Pope Boniface VIII, and (4) the *Clementines* of Clement V. In England this, modified in some respects by the collection called *Provinciale*, glossed by Wm. Lindewode.

Canon of the Holy Scriptures, The.—(1) the Scriptures themselves, (2) the rule or standard by which is determined what is Holy Scripture.

Canon of the Mass.—The Eucharistic Prayer, in strict propriety applied only to the Eucharistic Prayer of the Roman Mass, from *Sursum corda* to *Paternoster*.

Canoness.—A member of a community of women living under a Rule, but not confined to the cloister. In England they were always called moniales.

Canonical Election. — There are three modes—(1) *per scrutinium*: when the votes of all are taken, one by one, and secretly, either by word of mouth, or by three members of the assembly appointed to receive them; and when the votes have been compared he is to be accounted as elect in whom all or the majority and more intelligent (*maior et senior pars*) part of the assembly agree. (2) *per compromissum*: when the power of electing is deputed to a few fit persons, who act in the place of all. (3) *quasi per inspirationem*: when all are agreed on one person, and there is no dissentient (*Decr.* Greg. IX, lib. I, tit. vi, cap. 42).

Canonical Hours, The.—The eight daily services of which the Breviary is composed — Mattins, Lauds, Prime, Terce, Sext, None, Evensong, and Compline.

Canonical Obedience.—Obedience is owed by an inferior to his superior; but it is not unlimited.

If the superior's orders are in accordance with the Canon Law, they must be obeyed, but if they are such as the law does not admit, then they must be disobeyed; and in doubtful cases, adds Lindewode, 11, 14, what is ordered should be done for the sake of the good of obedience (cf. 69). "Canonical" means in accordance with the requirements of the Canons (*id.* 191, 295, 321), which must have been duly and lawfully published (*id.* 69).

Canonization.—The authoritative declaration that a member of the Church is of the number of the saints. In early times it took the form of the insertion by the bishop (in response to popular demand) of the name of a martyr on the Diptychs, in order that he might be commemorated in the celebration of the Liturgy. Later, this form of canonization became controlled by metropolitans and provincial councils, as is still the case in the East. But in the West, from the tenth century onwards, the power became gradually concentrated in the hands of the Pope, and to-day canonization in the Roman Catholic Church has become a very complicated and technical process, resulting in a decree by the Pope appointing veneration of a person as a saint in public worship by the whole Roman Catholic Church.

Canonry.—The benefice of a canon.

Canons of 1603, and 1640, The.—The Canons of 1603 deal with the Supremacy, heretics, and schismatics, the saying of the services in the B.C.P., the vesture of the clergy, the sign of the Cross in baptism, preaching, simony, and other excesses, care of the registers, the appointment of churchwardens, sidesmen, and parish clerks, etc. Those of 1640 teach high doctrine about kings, deal with popery, Socinianism, the position of the Holy Table, and reverence to it, the use of the term *altar*, the limitation of chancellor's patents, and other legal matters. Both sets of Canons were passed by both Houses of Convocation, and received the Royal Confirmation. But Parliamentary authority for them was neither sought nor given; hence it has been ruled (1736) that they do not *proprio vigore* bind the laity. The Act 13 Car. II, cap. 12, specially denies the force of an Act of Parliament to the Canons of 1640, refusing to confirm them.

Canopy.—A fixed covering, such as may be placed over an altar; or a movable one, such as may be carried in procession over the Host, a person, or any holy thing, such as a shrine of relics, in token of honour.

Cantarium.—At Milan, a candelabrum.

Cantatorium.—Another name for the *Antiphonale Missarium*, or book of music for the use of the singers at Mass.

Cantharus. — (1) A candelabrum. (2) A vessel to hold holy water. (3) A sort of lamp.

Canticle.—A hymn in prose, as contrasted with a metrical hymn, generally taken from the Scriptures, such as *Magnificat* and *Benedictus*; but also such hymns as *Te Deum laudamus*, and *Gloria in excelsis*.

Cantofermo (Ital.).—The plainsong or other melody on which the vocal harmony of a piece is based, especially in polyphonic music. Sometimes called "the plainsong" of such a piece.

Cantor.—See CHANTER.

Cantus.—A chant sung between the Epistle and Gospel on

vigils and Litany days and during Lent, in the Ambrosian rite. It corresponds with the Tract of the Roman rite.

Cantus directaneus, or, **in directium.**—A psalm performed straight through without responsorial or antiphonal additions.

Cantus fractus, vel divisus.—Pricksong, "vulgariter et anglice dictus" (Thomas Wolsey, 1519, Ordination for Canons Regular).

Canvas.—Cloth woven of hemp fibres (*cannabis sativa*); used in the later Middle Ages for altar cloths (though not for the uppermost as a rule), for frontals, etc. In 1545 the *Custom-house Rates* show the importation of several kinds: Canvas called Newcastell, 20*s.*; Normandy brown, 30*s.*; Normandy whyte [i.e. bleached], 40*s.*; course for packynge, 20*s.*; c. called barras, 26*s.* 8*d.*: called sprewce [i.e. Prussian], 20*s.* per 100 ells; and also Vittery canvas (*Brit. Bibl.* ii. 399, 400). In 1641 the *Book of Rates* also enumerates Dutch Barras, and Hessens canvas, Poledavies, ebling, Quinsborough, stript or tufted with thread, stript, tufted, or quilted with silk, stript canvas with copper, Vandelose.

Cap.—The clergy are ordered by Canon 74 of 1603 to wear the traditional square cap as part of their outdoor dress. Canon 18 orders that "No man shall cover his head in the Church or Chapel in time of Divine service, except he have some infirmity, in which case let him wear a night-cap [skull-cap?] or coif." A coif is a broad, flat cap.

Capernaites.—A term of abuse used by the sixteenth-century reformers to denote those who held (or to whom were imputed) gross and carnal views on the Real Presence of our Lord in the Eucharist (*S. John* vi. 49–59, and specially 60, 63).

Capital.—The head of a column, or pillar.

Capitular.— Belonging to the chapter of a church.

Capitulary (Lat. *capitulare*). —(1) A law made by one of the Frankish kings, especially Karl the Great, which often dealt with ecclesiastical matters. (2) A service book, sometimes containing short lessons (*capitula*), or Epistles and Gospels, or sometimes the equivalent of antiphoner.

Capitulum (Lat.).—The "little chapter," or portion of Scripture read at the Canonical Hours except Mattins.

Cappa.—A cope: a vestment now and in the Middle Ages made of a semicircular piece of material, having a broad band or orfray of some rich stuff along the straight edge; this edge is often shaped or cut out a little in the middle, so as to fit easily about the shoulders. Hanging from the back of the neck is a semicircular appendage called the hood, which in earlier days was actually used to cover the head. The cope was often profusely ornamented. In front it is fastened across the chest by a broad band of stuff, or a metal brooch, called the morse. It is worn by all ranks of clergy and even by the singing men in processions; and in many places on festivals by the clergy in quire. At Mattins and Evensong it is worn by the officiant for censing the altar and reading the collects; and in many places was also worn by the patener (*q.v.*), the cross-bearers, and tapers. At Limoges the subdeacon wore a cope during Advent at

Mass, instead of the more usual chasuble: and both deacon and subdeacon wore a similar vesture in Advent and Septuagesima at Winchester and Fotheringay Colleges called "cloaks," and at Bayeux in 1476 called *manteaulx*.

Cappa ex transverso.–A cope worn sideways, with the opening over the right shoulder, like a *chlamys*, so as to leave the right arm free. The vestment of the patener, according to Durandus; and at Bayeux, where it was called *pallium transversum*; and at Old Sarum, where it was called *chlamys*.

Cappa nigra, or choralis.—The outermost garment of all ranks in quire in cathedral or collegiate churches, made of black woollen cloth, sometimes lined, and sometimes with a hood. The Edwardian Visitors forbade their use in 1547–48, as being a sort of monkery; and they were not restored under Mary. They were not worn from Easter Even till Michaelmas (the exact period varied in different churches) except at Mattins, which being very early in the morning necessitated warmer clothing. At S. Lô, Rouen, till the eighteenth century the canons wore *cappae chorales* of a violet colour during the winter months. In many places it was gradually decreased in size till it became a *camail* or cape reaching just below the elbows, with a small hood.

Cappula.—A small cope, worn, e.g., by the collet who acted as patener at Laon.

Capuchins.—A branch of the Franciscan Friars, dating from the early sixteenth century. So-called from their cowl, *capuche* or *caputium*.

Caputium.—(1) A covering for the head worn by monks. (2) A hood (*q.v.*), both academical and otherwise. See also QUIRE-HABIT.

Caput ieiunii (Lat.).—The beginning of the fast of Lent. Ash Wednesday is sometimes entitled *Feria quarta in capite ieiunii*.

Carde. — A silken textile, of poor quality, supposed to have been woven of the coarse outer filaments of the cocoon. It was used for curtains, linings, and sometimes even for frontals as well.

Cardinal.—The College of Cardinals at Rome has the duty of electing the Pope. It consists of six cardinal bishops, 50 cardinal priests, and 14 cardinal deacons, 70 in all. Originally they were the suburbicarian bishops, the priests of the titular churches, and the district-deacons of Rome.

Cardinals at S. Paul's.—The minor canons of S. Paul's form a Corporation since 18 Ric. II; originally twelve, now but six. The subdean is the warden, and next to him come the senior and junior cardinal, whose duty is to keep an eye on the behaviour of those in quire and present any offenders to the dean: and the cure of souls and burying of those in the precincts of the cathedral. There were also cardinals at the cathedral churches of Milan (twenty-four cardinal canons), Seville (four cardinal canons), Ravenna, Salerno, Syracuse, Orvieto, and Naples. There were seven cardinal priests at Besançon, Reims, Cologne, Aachen, and some other cathedral churches.

Carecloth.—A canopy held over the bride and bridegroom at the altar step by four clerks in surplices at the nuptial Mass from the end of *Sanctus* until the kiss of peace; unless either (or both) have been

married before. An early (twelfth century) Irish Mass book at C.C.C.O. printed by Warren adds *cum liberis suis*, to the direction to kneel under the carecloth ; and in England and Normandy it was customary at one period for the canopy to be held over the children of the bride and bridegroom *in signum legitimationis*, according to Grossteste (Ep. 13) : and see Wm. of Jumièges, *Hist. Northmann.*, lib. VIII, c. 36.

Carillon.—A suite of bells for chiming tunes, specially common in Belgium.

Carling- or **Care-Sunday.**—The fifth Sunday in Lent, on which it was the custom to eat parched peas or carlings (Northumberland, etc.).

Carmelites.—The religious of the Order of Our Lady of Mount Carmel claim the prophet Elijah as their patriarch and founder. They follow the Rule prescribed by Albert, Patriarch of Jerusalem, in 1209. The Order spread to Europe during the thirteenth century, and they were commonly called in England "White Friars," from the colour of their cloaks. Carmelite nuns were founded by John South, who in 1452 obtained a bull from Pope Nicholas V for that purpose. There have been several reforms of the Order, both of the friars and nuns ; the most important being the Discalced Carmelites, by S. Theresa for the nuns and Bl. John of the Cross for the friars, so named because of their bare feet.

Carnation.–Flesh colour, a pale pink ; not the deeper red of modern times. Lat. *caro* (gen. *carnis*), flesh.

Carnival.—Festivities lasting the day (or a longer period) before Ash Wednesday. The name is from the Latin *carnelevale*, and may have reference either to the festivities thus indulged in being a "solace to the flesh," or to the abstinence from eating flesh which is to begin on the following day.

Carol.—Originally meant a song accompanied by dancing. Now applied to popular songs sung at Christmas, Easter, and other festivals, in honour of those festivals.

Carpet.—Now applied to a covering for the floor, but formerly not so restricted. See Canon 82 of 1603, which prescribes a "carpet of silk" to cover the altar in time of divine service.

Carpocratians.—Followers of Carpocrates, a sect of Gnostics existing at Alexandria early in the second century. They regarded our Lord as a mere man, and had portraits of the Greek philosophers set with His in their churches. They are said to have made open profession of immorality.

Carrel.–Small rooms partitioned off in the cloister for the purpose of study.

Carthusians, or **Monks of the Charterhouse.**—This Order of monks was founded by S. Bruno towards the end of the eleventh century. Their Rule is an attempt at combining the seclusion of the original hermits with the common life of the Benedictine Rule. They are governed by a prior, not by an abbot. Their habit consists of a girded white robe, with a small cowl to which is attached a hood, also white. In quire and when they appear in public they wear instead a larger cowl like a scapular, which comes down to the feet, to which a hood is attached, and at about the level of the knees a broad band on either side joins the front part to the back. Their Liturgy preserves many ancient features, perhaps derived from the old Use of Grenoble or of Lyons. They

retain the practice of saying *missa sicca*, but since the seventeenth century not at the altar but in their cells. They say the lesser Hours also in their cells, but meet in quire for Mattins and Evensong.

Cartulary.—A register of charters and other documents.

Cassa.—One of the names given to the incense-ship. It also means (1) a house; (2) an ark or reliquary, or a money-box; (3) fame.

Cassia. — The bark of some species of cinnamon other than *Cinnamomum Zeylanicum* or true cinnamon. It was used in some places in the compounding of incense.

Cassock.—A long-sleeved tunic or coat worn over the ordinary clothes in church by clergy and quire. It is of the same origin most probably as the frock-coat, and is, or should be, double-breasted. Abp. Simon Islip in 1353 forbad clergy to wear over-garments that were too narrow, or buttoned down the middle; and any clerk caught wearing such a garment had to pay twice the cost of it as a penalty (Wilkins, *Concilia*, iii. 30). The mediaeval cassock was confined by a girdle. The modern cassock, "done up before with an infinite number of little buttons (contrary to the practice of the English clergy who wear none, but have their cassock double before and so laps over on either side)," was first brought in by Dr. Harris, Bp. of Llandaff (1729–38), "but it went no further" (Add. MSS. 5829, f.26 v., at Br.Mus.). In colour both red and blue were found in the Middle Ages as well as black, for the quire boys and collets; and in the eighteenth century they were black at Vienne, tan colour at Clugny and at Bordeaux (for the seminarists), violet at Orleans, white at Angers, and red at Lyons, Sens, Bourges, and Rouen. At Siena the quire boys wear blue cassocks faced with scarlet in penitential seasons, instead of red ones. They were blue at Aberdeen in 1540. The Paris *Manuel des Cérémonies* of 1846 allows the boys to wear red, violet, or black according to the local custom.

Casts of the Censer. — See CENSING, MODE OF.

Catacombs.–Subterranean burying-places, especially near Rome. Supposed to have been used for purposes of worship by Christians in early times of persecution.

Catafalque. — A continental term for the thing known in England as a herse, in which at an actual funeral the body rested during the Service for the Departed. Also used at Memorial Services when no body was present.

Catechism. — Oral instruction by way of question and answer. The first written forms of catechism seem to have appeared in the eighth and ninth centuries. The English Church Catechism appeared first in the Prayer Book of 1549, and was enlarged in 1604.

Catechist. — A teacher who gives oral instruction by way of question and answer. In the mission-field it implies a definite office.

Catechumen.—One under instruction with a view to Baptism. There were various definite stages in this. See AUDIENTES, PROSTRATI, and COMPETENTES.

Catena Aurea (Lat.).—A commentary on the Gospels by S. Thomas Aquinas, composed of "a golden chain" of quotations from the Fathers.

Cathari.—Another name for the Albigenses (*q.v.*), or Bogomili.

Cathedral Church.–The church

in which the bishop has his throne or *kathedra* (Gr.).

Cathisma (Gr.).—The Psalter in the quire service of the Eastern Orthodox Church is divided into twenty sections, each called a *Cathisma.*

Catholic (Gr.) — "Universal." "The Catholic Church" means "The Holy Church throughout all the world." The title was used as long ago as 110 by S. Ignatius. Later (as early as the third century) it was applied to that community in any particular place which there represented the whole Church, and so came to include in its meaning the idea of fidelity to the generally received Christian doctrines.

Catholicon.—A late mediaeval English-Latin word-book, very popular, and often mentioned in late fifteenth century and sixteenth century inventories. It has been published by the Camden Society (1882).

Catholicos (Gr.).—The title of a bishop, in some parts of the East, whose rank lies between that of a metropolitan and that of a patriarch.

Cautels.—A set of directions instructing the priest what to do in case of certain defects or accidents that might happen during Mass, and specially in connection with the consecration of the Eucharist.

Ceiling, Seler.—The under part of the roof which conceals the timbers from sight, sometimes of boards, often of plaster. Generally enriched with gold and colour, and white.

Celebrant.—One who celebrates. The chief officiating minister in public worship, especially at the Eucharist.

Celibacy.—Unmarried or single life. Required of all the clergy in the Roman Catholic Church (except those in the Uniat bodies), and of bishops in the Eastern Churches, and of monks and nuns everywhere.

Cell.—(1) The room of a monk or nun, or a cubicle in the infirmary, or the dwelling-place of an anchoret. (2) A small priory, belonging to a monastery, situate at some distance from it, but belonging to the community of the mother house.

Cellarer.—The purveyor of all food-stuffs for a monastic community, himself being a monk.

Cemetery (Gr. a sleeping-place). —A Christian burial-ground.

Cenaculum.—An upper chamber or attic.

Cena Domini (Lat. Supper of the Lord).—Maundy Thursday.

Cenobite.—One who lives in a monastic community, as opposed to a hermit.

Cense, To.—To perfume with incense a person or thing.

Censer.—(1) A vessel in which to burn incense. At the time when *Ordo romanus primus* was first drawn up, it was a heavy thing which took two men to carry it. By the sixth century the more convenient shape of a small pot suspended by three chains came into use; and in course of time a cover was added, to prevent accidents in swinging it. At Milan, however, they still use an uncovered censer. (2) The clerk who carries the censer, also called the tribuler.

Censing, Mode of. — In the earlier documents the act of censing persons is described by words which express the notion of holding the censer out towards them: *feruntur*, *porrigitur*, etc., or from the person's point of view, *accepto odore.* Later on, in the Roman rite, the act of swinging the censer is denoted by *ducere* and *reducere*, and the swing

itself by *ductus*. These connote a small and gentle movement, quite insufficient to throw the smoke towards the person censed. In the "gallican" countries the phrase describing the act of censing is *iacere turibulum*, and the swing is called *iactus*, in English the "castys of the sensour": holding the end of the chains in the left hand and receiving the censer in the right, they throw it up in the air, letting the chains run through the right hand as far as their length allows, and bringing it back with a sharp jerk. In the Eastern rites they use shorter chains than in the West, but they cense with a long throw towards the person to be censed.

Cento (Gr. *kentrôn*; Lat. *cento*, patchwork).—A poem or hymn made up of extracts from a longer one; e.g. the processional *Salve, festa dies* is made up of verses extracted from a long poem by Venantius Fortunatus, *de Pascha*; the familiar hymns, "The world is very evil, The times are waxing late," "Brief life is here our portion," and "Jerusalem the golden," are all centos by Neale from S. Bernard's poem, *De contemptu mundi*.

Cerecloth. — Linen or canvas impregnated with wax to make it damp-proof. Used to enwrap dead bodies, and in two or three London churches instead of a hair cloth to lie next the altar slab. The lining of a cope was frequently cered to make it stiff and protect it from rough wear.

Cerement. — A shroud dipped in wax.

Ceremony.—(1) An action or act in which material objects may or may not be used. (2) When combined with the word Rites, a service. See RITES AND CEREMONIES.

Cerigeri.—The taperers. Lat. *cereus*, a taper, and *gero*, I carry about.

Ceroferarii (Lat.).—(1) The taperers, or boys who carry candlesticks in processions, etc. Ordinarily they wear girded albes, and amices, apparelled; on festivals it was common for them to wear tunicles as well, even in parish churches, or, in some places, copes. (2) The term is also used for a candlestick.

Ceroferesses.—Female collets or taperers, in convents of nuns or monials.

Chalice.—The cup in which the wine mingled with water is put to be consecrated to be the Sacrament of the Lord's Blood, and by means of which It is administered to the faithful.

Chalice Veil.—By the rule of the mediaeval Church the chalice when made was covered with a corporas, which had to be of pure linen without the admixture of any other material, whether more or less costly. But in a few places in this country, and in more elsewhere, a silk veil was used "to place on the chalice" (Brencherley, Kent, 1331), "wont to be layd on the chalyce" (King's Coll. Camb., 1554). Soto, writing in the reign of Queen Mary Tudor, mentions that he had seen a silk *tabella* used to cover the chalice while it was on the altar in many churches in Italy, Germany, and England, instead of the square piece of linen called by the Spanish *filiola*. It was probably derived from the old Gallican rite.

Chalon, Chaloun.—A cover for a bed. These were frequently left to a church for the adornment of its walls, for a carpet for the altar steps, etc.

Chamlet, Camlet.—An oriental

fabric woven of either camels' hair or fine Angora goats' wool, mixed with silk. At a later date, of wool, silk, or hair, either one or the other or in combination. Apparently it was usually watered, as occasionally "unwatered chamlet" is found in wills and inventories, and both were imported in the seventeenth century. In the preamble to the Act 4 Hen. VIII, cap. 6, mention is made of "saten, sarcynet, tartron, chamblet, and every other cloth of silk." In 1502 tawny ch. cost *2s.2d.* a yard, and black ch. *2s. 4d.* (*Exp. of Eliz. of York*, 44). The name is from the Arabic *khamlah*, woven of silk and camels' hair: also textiles all silken or velvet, specially pily and plushy.

Chancel.—The sanctuary of a church, so-called from the screen (Lat. *cancelli*, lattice-work) separating it from the body of the church.

Chancel Screen, The.—The screen dividing the chancel from the nave of a parish church, or chapel-of-ease.

Chancellor of a Cathedral.—The third of the four principal dignitaries, whose stall is on the right side of the quire at the eastern end of the highest rank of stalls. His duties are to rule the school and look after the books, to keep the seal of the church, write letters, read those that have to be read in chapter, etc.

Chancellor of a Diocese.—The officer appointed by the bishop to assist him in matters of law, and to hold his Consistory Court for him. He combines in his person two offices, those of official principal and vicar-general. An appeal lies from his decision to the Court of Arches in the Province of Canterbury, and to the Chancery Court in the Province of York.

Chancery Court.—The court in the Province of York corresponding with the Court of Arches in the Province of Canterbury.

Changeable, or Shot.—Fabrics woven with warp threads of one colour and weft threads of another, so that the stuff changes colour when viewed from different points. Common in the later Middle Ages for vestments, frontals, etc.

Chant (Lat. *cantus*).—It may mean the whole body of Church music, or a portion of it, such as one of the melodies used for singing the Psalms, or an anthem.

Chanter, Cantor.—*Cantores*, or *psalmistae*, were a distinct order of *clerici*, as far back as the fourth century. It was their office to sing the solo portions of the chant of the Church, such as the Grails, Tracts, and Responds. At first the office was quite distinct from that of the *lector* who read the lessons, but later they became confused. They were also distinct from the quire who sang the choral portions of the service. The latter were, sometimes at any rate, identical with the *lectors*, e.g. at the cathedral church at Constantinople in the reign of Justinian. S. Gregory the Great forbade the office of *cantor* to be executed by deacons.

Chantry.—An endowment to provide for the saying of Masses for the souls of the founder, of the king and his predecessors, and all Christian souls. Sometimes the term is applied to the small chapel in which the chantry Mass was said.

Chantry Priest. — A priest supported by an endowment provided for singing Masses for the dead. The chantry priest in a parish church was bound by Canon Law to assist the parish priest at Masses and divine service, and frequently also by the terms of his

appointment to visit the sick and assist the rector or vicar in ministering to the parishioners, and to keep or help keep the parish school. Very occasionally the foundation deed prohibits the chantry priests from undertaking any cure of souls.

Chapel.—(1) A small building, or portion of a larger building, subordinate to a parochial or cathedral or collegiate church, and used for purposes of worship. (2) The ecclesiastical establishment and furniture of a bishop or a king.

Chapel Royal. — The king's chapel, or his ecclesiastical establishment which moves from place to place with him, and provides for his private worship.

Chaplain.—A priest who is without any title or benefice in the church in which he celebrates, but is paid to perform certain duties, such as the saying Mass for the benefit of certain departed souls, either once or for a certain term, or in cathedral and collegiate churches; also one who is the vicar of a canon or prebendary, and paid by him as his substitute. The term is sometimes extended to all minor canons. It is also used for the spiritual adviser and priest of a king, or any magnate, or of a bishop.

Chaplain-General of the Forces, The.—The chief of the chaplains of the Army. There is also a "Chaplain-in-Chief of the Royal Air Force," which at present is independent of the other Services.

Chaplain of the Fleet, The.—The chief of the chaplains of the Royal Navy.

Chaplains of Bishops and Archbishops.—By the Statute 21 Hen. VIII, cap. 13, § 14, every archbishop "may have six chaplains, whereof every one of them may purchase Licence or Dispensation and take receive and keep two parsonages or benefices with cure of soul"; and by § 16 each bishop may have four chaplains with the same permission. By § 24, "every archbishop, because he must occupy eight chaplains at consecrations of bishops, and every bishop, because he must occupy six chaplains at giving of orders and consecration of churches, may every one of them have two chaplains over and above the number limited unto them, whereof every one may purchase Licence or Dispensation, and take, receive, and keep as many parsonages and benefices with cure of soul as is before assigned to such chaplains."

Chaplains of the Cathedral.—At Oxford the four chaplains correspond with minor canons in other cathedral churches; at Ely they are distinct from them, and formerly were also known as "parish ministers," as the cure of souls in the precincts pertained to them.

Chaplet.—A wreath, or a string of beads. See ROSARY.

Chapter.—The corporate body of a cathedral or a monastic house.

Chapter-house.—The room in which the dean and canons of a cathedral or collegiate church, or the community of a religious order, meet to transact their business.

Chapter Mass, Missa in Capitulo, Missa Capitularis.—The daily Mass in a cathedral or collegiate church at which all the members of the Chapter were bound to attend, or at least be represented. Usually it was said for the departed; but sometimes it was a Sunday or saint's day Mass displaced from its normal day.

Char-Friday.—A name formerly given in some parts of England

to Good Friday. In Germany it is also called Charfreitag.

Charis (Gr.).—Grace. One of the names, according to the Gnostic Valentinus, of Sige (silence) the consort of Bythos (depth), the Supreme God, unknowable and ineffable. She was, as Irenaeus tells us, invoked by Marcus in his extended epiclesis, when he made the wine in the chalice turn purple to make the worshippers believe that it was converted into her blood. In the *Didache* is also found, apparently in the eucharistic prayer, the epiclesis, "Come, Charis, and let this world pass away."

Chasuble.—The chief vestment of the celebrant at the Eucharist. It is an ample garment extending over the arms, with a hole in the centre for the head. It is commonly ornamented with a cross back and front. The corresponding vestment in the Eastern Church is called *phelonion.*

Chaussures.—Shoes.

Cheese-eating, Sunday of.—In the Eastern Church the equivalent of Quinquagesima.

Cherubic Hymn (Gr. *Kherubikon*).—A hymn sung in the Greek liturgies just before the Great Entrance. It appears to date from the time of Justinian.

Cherubim.—One of the orders of the heavenly host. "The Four Living Creatures" of Ezek. i and Rev. iv.

Chessebolles.—Poppies; also applied to onions.

Chest for Vestments, etc.—Vestries were not so common in our parish churches in the Middle Ages as they are now, and, even when there was one, the vestments and other ornaments were kept in chests in the quire, in the rood-loft, or by the side of the nether-altar at which they were used. These chests were of various sizes, and went by various names in different parts of the country: mister, tye, skob, hutch, coffer, locker, gardevyaunce, etc. Not infrequently a space was enclosed under the altar itself, opening at one or other end, for the purpose of keeping the vestments, frontals, cloths, sacred vessels, torches, etc.

Childermas.—The English name for the Feast of the Holy Innocents.

Chiliasm.—See MILLENARIAN.

Chimere.—Part of a bishop's official dress. A long sleeveless gown, sometimes black and sometimes scarlet. It has probably been evolved from the mediaeval tabard.

Chlamys.—The name of the vestment worn by the collet or patener at Old Sarum, in the time of S. Osmund. From its name it would seem to have been a sort of cope, worn with the opening over the right shoulder, so as to free the right arm; similar to a chlamys, or to the copes worn by the *advocati* of the Roman Curia in the fifteenth century.

Choir.—See QUIRE.

Choral (Ger.).—(1) A metrical hymn; (2) plainsong.

Chorale.—A metrical hymn of the German type.

Chorepiscopus (Gr.).—Country bishop. Originally the sees of diocesan bishops were invariably fixed in cities or towns, where they were the normal ministers of Church life, and not merely supervisors of the flock. So *chorepiscopi* were ordained to supervise the scattered flock in rural districts. They were subordinate to the city bishops, somewhat as are the "suffragan" bishops of the English Church to-day.

Chorister, Quirister.—A member of a choir or quire.

Chrismatory.—Properly a ves-

sel for holding the cream or chrism; but often used for a box with three divisions to hold the oils for the sick and for the catechumens, and for the cream.

Chrisom. — A white garment worn by the newly-baptized. It is ordered in the Baptismal Service of the Prayer Book of 1549, now obsolete.

Christen. — To make a Christian by baptizing with water. Peckham, in 1281, directed priests to use the words "Jch cristine the" as a translation of *Ego te baptizo* into the vernacular.

Christening Taper.—Also called the Fulling and the Volowing taper ("Baptism is called *volowing* in many places of England, because the priest saith, '*Volo*, say ye.'"—1 Tindal, 276). It was lit and placed in the child's hand after Baptism "in token that he show before all men a light of good example and godly works" (*Rationale*, 12). In some places, perhaps, it was identical with the font taper (*q.v.*), but the use of the two was quite distinct.

Christianity, Dean of.—The early mediaeval name for the official who is later called a rural dean.

Christmas.—The Feast of the Nativity of our Lord. It was kept in the Roman Church on December 25th certainly as early as 336, probably earlier. It was introduced into Antioch about 375, and to Alexandria about 430. The Eastern Church in the fourth century universally kept January 6th, on which they commemorated the Nativity with other Epiphanies of our Lord, viz. the visit of the Magi and the Baptism. The Gallican Churches kept January 6th in the middle of the fourth century; but by about 400 all Churches kept both days in the West. The reasons for selecting December 25th are uncertain; but probably astronomical and symbolical notions contributed to it, and also a desire to provide a Christian counter attraction to the great Mithraic festival on December 25th, *Natalis invicti*, the birthday of the Unconquered (Sun).

Chrysostom, The Liturgy of S.—The Liturgy normally used in the Eastern Orthodox Church. At certain times in the year the longer form called the Liturgy of S. Basil (*q.v.*) is used instead.

Chrysostom, The Prayer of S.—This was first introduced into the Litany in 1544. It is the prayer of the third antiphon in the Liturgy of S. Chrysostom. It apparently came through a Latin version, as the word *convenientibus* has been misunderstood as meaning "gathered together" instead of "agreeing together," and the Doxology has been omitted through ignorance that its use was meant to be implied.

Church.—(1) *Ho kuriakos klēros* = the Lord's inheritance, the body of those whom He has redeemed. (2) *To kuriakon* [*dōma*] = the Lord's house, the place where His people worship.

Churching of Women. — At one time no woman was allowed to enter a church for forty days after child-birth, but by Roman Canon Law this was permitted (*Decr.* Greg. IX, lib. III, tit. 47), and a woman was allowed to come to church to give thanks after recovery from child-birth as soon as she pleased, though if she chose to stay away for some time out of devotion she was not to be blamed. The present rule is that she come, "decently apparelled," (*q.v.*), "at the usual time after her delivery." Whitgift, answering Cartwright in 1574, says of the two titles of this service in B.C.P.: "The

other [i.e. Churching] is the common name customably used of the common people, who will not be taught to speak by you, or any man, but keep their accustomed names and terms; therefore they call the Lord's Day *Sunday* . . . likewise they call the morning and evening prayer *mattins* and *evensong*, neither can they be brought to the contrary; and yet the prayers be not the worse: so they call the day of Christ's nativity *Christmas*, etc." (*Works*, ii. 558, Parker Soc.).

Churching Taper.—It was customary for matrons to hold a lighted taper during the service, and afterwards to offer it; though not mentioned in the rubrics.

Churching Veil.—See DECENTLY APPARELLED.

Church Orders.—A non-committal name given to a series of early manuals of worship and doctrine. The earliest one seems to be that formerly called the Egyptian C.O., but which Connolly has shown may be identified with the *Apostolic Tradition* of Hippolytus; and therefore dating from early in the third century at least, and Roman. It exists in Latin (fragments), Ethiopic, Coptic, and Arabic; but there are undoubted interpolations in the three latter versions. The other C.O.s are developed from Hippolytus.

Church Rates.—Down to 1868 the churchwardens were empowered to levy upon the parish a rate fixed by the vestry, for the purpose of keeping the church in repair and carrying on the services.

Churchwardens. — Formerly also called church reeves or guardians, *procuratores* or proctors. They have the care and management of the goods belonging to the church. Usually the rector or vicar chooses one, and the parish elects the other; though Canon 89 of 1603 orders them to be elected by joint consent of both; but if they cannot agree, then the minister to elect one and the parishioners the other. There is no such person as vicar's or rector's warden known to the Canon Law, for *both* are representatives of the lay folk.

Churchyard.—The ground surrounding or connected with the church, and used for the purpose of burying parishioners.

Ciborium.—Derived from the ancient Egyptian word *keb*, a bowl, used as a sign for the letter K, and *keb-t*, the vault of heaven, through the Greek *kibôrion*. It was applied to the canopy over the altar, supported on four columns, because it had the form of an inverted bowl. Later the term was applied to a covered standing pyx, used for the Communion instead of a paten.

Cicendela.—A lamp, to burn in a church.

Cincture.—A girdle (*q.v.*).

Circumcision, The Festival of the. — The eighth day after the Nativity of our Lord, when He submitted to the rite of circumcision. It is kept on January 1st. At first the day was kept only as the octave of Christmas. The earliest mention of it as the Feast of the Circumcision is in 567, at the Council of Tours (Can. 17); and in the East it was known in the eighth century. In countries where the Gallican rite prevailed, January 1st was previously kept as a solemn fast, with the object of turning the faithful from the heathen orgies of the Kalends of January.

Cistercians.—A reform of the Benedictine Order, founded by S. Robert in the eleventh century in a lonely spot called Cîteaux, in the Diocese of Châlons. They were not

allowed to have in their churches any ornaments or vestments except the plainest and of the least valuable materials; even the chalice might only be silver gilt, and not of gold. Their buildings were severe in type, and they did not have a tower to their churches until late in their history. They were great farmers, and rearers of sheep. Their habit was a white robe girded with a black woollen girdle, and over it a black scapulary and hood; hence their English name of Pied Monks. In quire they wore a white cowl and a large hood, pointed behind, and round in front. There were also abbeys of Cistercian nuns.

Civil Death.—A man who entered a monastery and had professed in religion became dead in law.

Circumcelliones.—A name given to the lawless Donatist fanatics in Africa during the fourth century who went about committing violence.

Clancular, Clancularly.—Clandestine, clandestinely: said of a marriage performed privately and not *in facie ecclesiae.*

Clappers. — A wooden rattle used on the last three days of Holy Week to summon people to church, when the bells were not rung. The use of these was widely spread in England.

Clausum Pasche.—The close of Easter, an old Gallican term for Low Sunday used by Gregory of Tours, and the ancient Gallican liturgical books. It persisted in use here for a long time; e.g. in a deed at All Saints', Bristol, in 1420, and again in an agreement of 1467 concerning an obit to be kept at S. Nicholas', Bristol, on *Dominica in albis vocata clausum Pasche.*

Clearstory.—See CLERESTORY.

Clef.—A sign placed at the beginning of a musical stave, to denote what the pitch of the notes should be. In plainsong C, F, B flat, and (rarely) G are used for this purpose, and may be placed on any line of the stave. In modern music the fixed G and F clefts are used, together with the C in various positions.

Clementine Liturgy, The.—The popular name for the Liturgy contained in the eighth book of the *Apostolic Constitutions* (*c.* 375); it was formerly thought to have been composed by S. Clement. While it represents the general character of the Syrian rite in the fourth century, the particular prayers in it probably were never actually used. It is a compilation from older sources, of which Hippolytus' *Apostolikē paradosis* is one; and at least one other source is traceable in the rubrics. The prayers are the compiler's own, or at least are old prayers worked over considerably, introducing his favourite views and phrases.

Clementines. — The constitutions of Clement V published at the Council of Vienna, 1311.

Clerestory, or Clearstory.—A row of windows in the upper part of a building or wall. Usually applied to the upper part of the nave of a church in which the windows are placed above the roofs of the aisles, by which means light is reflected downwards from the roof so as to give a diffused light in the nave.

Clergy. — From Greek *klēros*, which was at first applied to the whole body of the faithful = the Lord's inheritance. But it soon came to be applied to the body of ministers as representatives of the whole.

Clerical Vicars. — At Christ Church, Dublin, the minor canons

or vicars are called by this title, to whom are added a number of honorary clerical vicars.

Clericis Laicos. — The bull issued by Boniface VIII, Feb. 24, 1296, excommunicating all emperors, kings, or princes who imposed tallages on Church or clergy (*Sext*, lib. III, tit. 23, cap. iii). It was aimed at Philip le Bel, of France, who retorted by forbidding gold and silver from being exported out of the kingdom; with the result that on Feb. 7th, and again July 31, 1297, the Pope had to explain it away.

Clerk, Cleric.—A member of the clergy. In mediaeval times the name was applied to those in minor orders as well as in Holy Orders, and not limited, as modern popular usage does, to those in Holy Orders only. The clerk of the Canons of 1603 is in minor, not holy, order, and still bears the name "clerk," though the civil lawyers regard him as a layman.

Clerks'-ales.—Lesser Church ales for the better maintenance of parish clerks. "In poor country parishes where clerks' wages are small, the people thinking it unfit that the clerk should duly attend church and lose by his office, were wont to send him in provision, and then feast with him, and give him more liberally than their quarterly payments should amount to in many years."

Clinical Baptism.—Baptism of one lying on a bed of sickness.

Clivis.—A plainsong neum or note-sign, denoting two notes, of which the second is lower than the first.

Clogere.—Belfry.

Cloister.—The wall or enclosure of a monastery. In a special sense, the arcade or ambulatory running round the quadrangle of a monastery.

Close, Cloos.—Cloister.

Closet.—In the sixteenth century this term was applied in the north of England to a side-chapel.

Cloth to cover graves.—It was customary in the Middle Ages to cover a grave with a pall during the month's mind, by which time the soil had settled, and the gravestone was ready. The pall was usually a perquisite of the parish clerk after that.

Cluniacs. — A reform of the Benedictine Order begun by Berno, the first abbot at the famous Abbey of Clugny, founded in the tenth century. The reforms spread to other monasteries during the suc ceeding years, till the Order became large enough to be divided into ten provinces. Contrary to the usual Benedictine custom, the administration of the whole Order was highly centralised: the houses, which were mostly priories, were all subject to the Abbot of Clugny, and all monks had to pass a certain time at Clugny. The administration of the provincial houses was in the hands of the Grand Prior. There were also Cluniac Priories of Nuns.

Coadjutor-bishop.—An assistant bishop appointed to assist a diocesan bishop whose infirmities do not permit him properly to discharge his duties, and paid a stipend by him; in case of his failing to carry out that for which he was appointed, the archbishop had the power to correct or remove him. Sometimes appointed with right of succession. Now appointed under 32 and 33 Vict., cap. iii, § 4, when the bishop of the diocese is permanently incapacitated by mental infirmity.

Cod, kode.—A cushion.

Coffer.—See CHEST.

Coffin.—Gr. *kophinos*. A basket; a chest, or box; a chest in which to place a dead body for burial. Also applied to a bier: and to a halpas (*q.v.*) to set on the altar.

Coif.—A flat cap, fitting closely to the head.

Colan, Cloth of.—All through the later Middle Ages Cologne was famous for its great weaving industry. The cloth of Colan of the inventories was a rich fabric of silk with or without gold thread.

Colatorium, Colum. — The strainer used at a stational Mass, through which the wine brought by the people was passed.

Collate.—To bestow a living by collation; i.e. when the bishop is the patron. See ADVOWSON.

Collation.—(1) In a monastery, a reading to the community held in the evening before Compline; and in general, a sermon. (2) See ADVOWSON.

Collect, Collecta, Collectio.—A short prayer said at the *assembly* of the people; or else, after the people have been bidden to pray in silence for some object or objects, a short prayer by the bishop *summing* this up aloud at the end. It is of Western (and probably Roman) origin, and there is nothing corresponding with it in the East. Generally a collect consists of an introductory address and commemoration, on which is based a single central petition, from which sometimes other petitions are developed, concluding with an ascription of glory, or a pleading of the merits of Christ.

Collectare, Collectarium.—A book of collects. It often contained other matter, such as *capitula*, and hymns.

Collectio ad pacem.—In the Gallican Liturgy the variable prayer accompanying the kiss of peace, just before the Anaphora or Eucharistic Prayer.

Collectio ante Nomina.—The name given in the so-called *Missale Francorum* to the prayer usually marked as *Collectio sequitur*, or in the Mozarabic rite as *Alia oratio*, said after the address (*praefatio* or *missa*) which followed on the entrance of the oblations.

Collectio post Nomina.—In the Gallican Liturgy the variable prayer following the reading of the Diptychs.

College of Bishops.—In the College of Bishops of the Southern Province, the Abp. of Canterbury is *bishop*, the Bp. of London *dean*, of Winchester *chancellor*, of Lincoln *vice-chancellor*, of Salisbury *precentor*, of Worcester *chaplain*, and of Rochester *cross-bearer* (Lindewode, 317).

Collegiate Church.—A church served by a college of priests. It differs essentially from the cathedral church in that it does not contain the bishop's throne, and has no special relation to him.

Collet, Accolitus, Acolyte.—A clerk in the minor order of that name, who carries the cross in processions, brings in the chalice and corporasses for the Mass, and removes them when done with. He used also to hold the paten, wrapped in a sudary, from the Offertory to the *Pater noster*. The term is also found applied to the censer or tribler and other lesser ministers occasionally.

Collop Monday.—Monday following Quinquagesima Sunday.

Colobium (Gr.).—A tunic with short sleeves, worn in early times by bishops and other dignitaries.

Cologne, The Three Kings of.

—The popular name given to the Three Wise Men, whose relics were supposed to be preserved at Cologne, on the Rhine.

Colours.—It was not till late in the Middle Ages that the custom of using a sequence of colours for the seasons of the ecclesiastical year grew up. For further information on those used in England see Hope and Atchley, *English Liturgical Colours*, 1918 (S.P.C.K.).

Comenyng.—Communicating.

Comenyng Brede.—Hosts for communicating the people.

Comes, Liber Comitis, Liber Comicus.—Names for the lectionary in the Gallican Church.

Comfortable Words, The.—Four passages from Scripture interpolated into the Liturgy of the B.C.P. immediately before *Sursum corda*. First introduced in the *Order of Communion* of 1548, from "The Consultation" of Hermann, Abp. of Cologne.

Comforter, The.—A translation of the Greek *paraklētos* (advocate, protector, helper). A title of the Holy Ghost found in Holy Scripture only in the Gospel and First Epistle of S. John. But "comfort" in middle English meant "support" or "strengthening," not consolation (late Lat. *confortare* = to strengthen). Wiclif transl. of Isaiah xli. 7: "he coumfortide him with nails that it should not be moued"; Psalm cxlvii. 13: "he coumfortide the lockis of the zatis."

Commemoratio omnium fidelium.—All Souls' Day.

Commendata Ecclesia. — A void benefice committed to the care of some sufficient clerk until it can conveniently be provided with a rector or vicar.

Commendatory Letters. — Letters given by a bishop to a clerk of his diocese who is going to another diocese, to certify that he is leaving with his bishop's permission, and to what order in the Church he has been ordained.

Commination.—Denouncing of God's anger and judgements against sinners, in the special service for Ash Wednesday in the B.C.P., followed by certain penitential devotions. It is also to be used at other times as the ordinary shall appoint. In Elizabeth's reign these were on one of the three Sundays next before Easter, on one of the two next before Pentecost, and on one of the two next before Christmas. It is a substitute for the "Greater Cursing" of mediaeval times, read at least thrice yearly.

Commissary.—(1) An officer of the bishop who exercises spiritual jurisdiction on his behalf in a distant part of the diocese. (2) One to whom a special duty is committed by his superior; the representative of a colonial bishop in this country, who attends to the business of the see.

Commissary-General. — The principal commissary of the archbishop in his Diocese of Canterbury or for his province.

Commixtio. — In the Roman Mass the placing by the priest of a portion of the Host in the chalice after the Fraction. The action is also carried out in the Eastern Orthodox rite, and is found in the Syrian and Egyptian Liturgies. It is the symbol of the reunion of our Lord's body and soul in the Resurrection.

Common of Saints.—A collection of services, or parts of services, used for saints' days which have no "proper" services of their own.

Common Prayer.—Collective, as distinguished from individual

prayer. Also in a more specific sense (1) the Litany and the Bidding of Bedes; (2) the services which form the regular worship of the Church, as distinguished from the "occasional services." In the Preface of the 1549 P.B. (now called "Concerning the Service of the Church") the phrase is used in a narrower sense to denote the quire services.

Commons, Communa.—The common property of a collegiate or cathedral corporation out of which the individual member received his portion, or "commons."

Communar.—The canon or other person who looked after the common business of the church.

Communicalis.—A ministerial chalice, used for communicating the people at a stational Mass at Rome.

Communicant.—(1) One who receives the Holy Communion from time to time, or at any rate is qualified to do so. (2) One who makes his communion at a particular service.

Communio (Lat.). — Communion. An anthem sung at the Eucharist after the Consecration during the Communion. Formerly it was sung in combination with a psalm.

Communio praesanctificatorum.—Communion by means of the Reserved Sacrament. The rite was added to the Good Friday service in the Western Church, but has never been introduced into the Ambrosian rite.

Communion, The Holy.—One of the two Sacraments directly instituted by our Lord Himself, and "generally necessary to salvation." It was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." Its outward part is Bread and Wine, by receiving which the inward part, "the Body and Blood of Christ, are, verily and indeed, taken and received" by the faithful, and their souls are strengthened and refreshed thereby.

Communion, The Order of the.—An English form inserted in the Latin Mass in 1548, at times of Communion, consisting of forms of Exhortation, General Confession and Absolution, Comfortable Words, Prayer of Humble Access, Form of Administration, and Blessing. With some important alterations, these were embodied in the B.C.P. of 1549.

Communion at Weddings.—In the first Edwardian Prayer Book the law was that "the newe maried persones (the same daye of their mariage) must receiue the holy communion"; and so it continued till 1661. Robert Pory, Archdeacon of Middlesex, inquires in 1662, "do the new married persons the same day of their marriage receive the holy Communion, as by law they ought"; but this question seems to have been drawn up before the authorization of the new Prayer Book, which modifies the old rubric to "it is convenient that," instead of "*must*." The alteration was made in deference to the views of the Presbyterians at the Savoy Conference. Wheatly comments that "no office, but the Geneva Order, ever forbad, nor no Christians, but the English Puritans, ever found fault with the administering of the Eucharist upon the wedding day."

Compassion B.V.M. — Also called the feast of the Seven Dolours. Kept on Friday after Passion Sunday, and on the third Sunday of September, in the

Roman rite. Occurs as early as 1423 at Cologne.

Competentes. — Catechumens who had been admitted to formal preparation for Baptism.

Completoria. — The name of one of the prayers in the Mozarabic rite at Vespers, just before the Lord's Prayer and Embolismus.

Compline (Lat. *Completorium*). —The last of the daily Hours of Prayer in the Breviary.

Comprovincial bishops are those of the same province.

Compurgators. — See PURGATION.

Conception of the B.V.M.— The commemoration of the day when S. Anne conceived our Lady. It seems to have arisen in Winchester in the early part of the eleventh century, borrowed perhaps from the Greek monasteries of Italy; after the Conquest it went out of favour, till revived by the exertions of Anselm, Abbot of St. Edmundsbury (nephew of S. Anselm of Canterbury), though opposed at first by some of the bishops. In 1328 Simon Mepham ordered the feast to be kept in all churches throughout the Province of Canterbury (Lindewode, 101, who says that it is preferable to refer the feast to her sanctification before birth, rather than to the carnal conception). It had nothing to do with the dogma of the Immaculate Conception until 1854. In the West the feast is kept on December 8th, but in the East on December 9th.

Conclave.—The assembly of cardinals met together to elect a Pope.

Concordat.—An agreement between the Pope and a secular government concerning some affair or matter in which they have a mutual interest.

Concubine.—A permanent connection with a woman of inferior social position was in early days called concubinage (as distinct from *matrimonium*, and also from *adulterium*), and the woman called a concubine; both the man and the woman were admitted to Communion, provided that he and she were faithful to each other. In the tenth century, and after, the term was applied to the wives of the clergy. All through the centuries prohibitions of clerical marriage were constantly being promulgated, and as constantly evaded. John of Athon, 44, says that a wife shares her husband's bed and board, and that he clothes her properly and sends her to church; but if the woman is treated as a servant, and is dressed in common clothes and has a separate bed, to which the man goes when he pleases, then she is a concubine; and adds that in modern times (thirteenth century) clergy keep concubines usually under the more respectable name of sisters. Lindewode, 127, points out that as the Canons against keeping concubines are penal, they must be interpreted strictly, and so clergy who keep them secretly, and without public scandal, do not incur any penalty, although they do the blame and sin. At all times in this country, from the introduction of Christianity down to Warham and Cranmer, a large proportion of the secular clergy seems to have been married, in spite of the laws.

Conditional Baptism or **Orders.**—The manner of conferring Baptism (or Holy Orders) upon a person, when it is doubtful whether he has been baptized (or received Holy Orders) or not. The form in the B.C.P. for conferring Baptism conditionally is: "If thou art

not already baptized, I baptize thee," etc.

Conduct.—One who is hired: specially a priest who had no certain title in a church, but had been engaged to sing Mass there for a certain term. He was under the rule of the rector or vicar. The term was also applied to a singing clerk, as at Chester Cathedral Church in the sixteenth century, or in parish churches to those hired to reinforce the quire on festivals. In cathedral and collegiate churches the name was still given to those chaplains who were not on the foundation or members of the corporate body. Grindal inquired after them in his Visitation of 1576; and the name was preserved at Trinity Coll. Camb. till 1819, and at King's till 1852; and is still used for the chaplains of Eton College.

Conductus.—A mediaeval piece of extra-liturgical harmonized music, of which the *canto fermo* was not derived from plainsong. The term was also applied to certain metrical songs, of which the best known is *Orientis partibus*. And see CONDUCT.

Confessio.—Originally the place where a saint or a martyr who had "witnessed a good confession for Christ" was buried, and then the church or chapel raised up over the spot. In basilican churches it is the crypt under the high altar, corresponding with the prison under the magistrates' platform in civil basilicas.

Confession.—Generally, the confession of sins made to God as an integral part of repentance; and particularly, the confession made to a priest with a view to receiving sacramental Absolution.

Confession in Basilican Churches.—See CONFESSIO.

Confessional.—(1) The practice of sacramental Confession. (2) A structure in a church for the convenience of carrying out this practice, called in England the shriving-pew (*q.v.*).

Confessor.—(1) One who has shown his faith in Christ by sufferings borne for Him short of death. (2) A discreet and learned priest appointed to hear confessions. (3) In a Brigittine monastery, on the men's side, the title of the "Conservator of the Order," or head of the house; the equivalent of the abbess on the women's side.

Confirmation.—A sacramental rite which is the completion of the Sacrament of Baptism, in which the sevenfold gifts of the Spirit are bestowed. The proper minister of this Sacrament is the bishop, which he administers either immediately by the laying on of hands, with or without the use of the cream or chrism; or mediately, when a presbyter is authorized to confirm, by anointing with the cream which has been solemnly consecrated by the bishop, as is customary in the Eastern Churches, and was formerly in the Gallican, but only exceptionally in the Roman Church.

Confirmation of a Bishop.—The ratification by the archbishop of an election of a bishop by the dean and chapter.

Confiteor.—The first word of the Latin form of general confession of sin.

Conformatio Sacramenti.—*Conformatio* in Latin means a "symmetrical forming," a "notion or idea," a "figure of speech," or a "dramatizing or personification." As used by S. Isidore of Seville, it means the actual accomplishment in the elements of what previously they were but types, viz. their be-

coming, through the action of the Holy Ghost, the Body and Blood of Christ.

Confractorium. — The chant sung at the Fraction in the Ambrosian rite. In the Mozarabic it is called the "Anthem at the Fraction," but its place is usually taken by the Mass Creed, sung at this moment by order of the third Council of Toledo.

Congé d'élire.—By the Act 25 Hen. VIII, cap. v, no person was to be presented to the "Bishop of Rome otherwise called the Pope" for confirmation in the dignity of bishop or archbishop; but at the avoidance of any see the king should grant his licence to the dean and chapter to elect, as of old time accustomed, together "with a letter missive containing the name of the person which they shall elect and choose." The permission to elect was first granted by a royal charter dated 15 June, 16 Johan. Henry I is said to have made a similar grant in the eighth year of his reign.

Congruity (Lat. fitness).—That state of fitness (*congruitas*) for grace, which obliges God to grant it, as is possible for man in his natural state to attain unto, by reason of his good works, etc. The Scotists maintained that man could so live as to deserve God's grace. The Thomists argued that man, by God's aid, can so live as to deserve salvation, and be worthy (*condignus*) of it in God's sight. Our Article XIII denies the former.

Consanguinity.—Relationship by blood as opposed to *affinity* or relationship by marriage.

Consecration.—Setting apart by blessing. Used (1) of a bishop; (2) of the bread and wine in the Eucharist; (3) of buildings for churches.

Consecration Crosses. — Formerly at the consecration of a church the bishop anointed the walls of the church, within and without, and the altar with cream or oil, and crosses were cut in the stone at these places. They were usually cut beforehand, and those on the walls are often decorative, and lights were set before them.

Consignation.—The signing of the chalice with the broken Host.

Consistory Court.—The bishop's court, over which his chancellor presides as judge. Its jurisdiction is limited to the diocese of the bishop whose chancellor he is.

Constance, Council of.—This Council, held at the free city of Constance, 1414–18, was called to end the Great Schism in the West, signified by the three rival popes. It ruled first that voting should be by nations; the decision of the majority in each nation in separate session counting as the vote of that nation. It further gave votes to doctors in theology, civil and Canon Law; and to all beneficed clergy (not merely to bishops). It further allowed princes and their envoys to vote: thus returning to the practice of earlier days before the mediaeval restrictions and corruptions. John XXII and Benedict XIII were deposed, and Gregory XII voluntarily resigned: Martin V was elected in their stead; but the other objects for which the Council was convened were not obtained, for the Pope outmanœuvred the Council by making a separate concordat with each nation.

Consubstantiation.—Luther's doctrine that in the Sacrament of the Altar the "substance" of Christ's Body after the consecration coexists with the "substance" of the bread, the bread and wine remaining unchanged. It is apparently

based upon the Ubiquitarian doctrine that the omnipresence of Christ's Godhead is communicated to His Flesh, by virtue of the hypostatic union, so that the Body and Blood of Christ, being everywhere present, necessarily subsist within the dimensions of bread and wine in the Eucharist. Luther illustrates his theory by red-hot iron, which is still iron though full of fire.

Consuett. — The weekly commemoration of a saint (*q.v.*).

Consuetudinary.–A book containing the duties of the various members of a cathedral or collegiate chapter or a monastery in respect especially of the Church services. The Sarum Cons. was that of the cathedral of Old Sarum, not of Salisbury (*Archaeologia*, lxviii, 111 sq.).

Contestatio.–One of the names in the Gallican rite for the Eucharistic preface.

Continentia.—The name of the sudary used by the subdeacon to carry in the sacred vessels in the Ambrosian rite; and worn round the neck.

Convent. — The dwelling-place of a community of monks or nuns.

Conversus (Lat.).–A lay brother in a monastery. They worked on the farms, and in the workshops attached.

Cope.—See CAPPA. The 24th Canon of 1603 ordered the principal minister to use a decent cope upon principal feast-days at the Eucharist, assisted by a gospeller and epistler "agreeably."

Coping.—The covering course of a wall.

Copper gold, Copper silver.—Copper wire gilded or silvered, used instead of pure gold or silver wire or thread, in cloth of gold, or of silver.

Corbel.—A projecting stone or piece of timber supporting an arch, or other superincumbent weight.

Cornish tiles or **stone.**—Slates for roofing.

Cornu Epistolae (Lat.).—The south part of the west side of the altar; so-called because the Epistle is read thence at low Mass. In the English books (and elsewhere till the latter part of the fifteenth century) it is always called the right corner or horn.

Cornu Evangelii (Lat.).—The north part of the west side of the altar; so-called because the Gospel is read thence at low Mass. In the English books it is always called the left corner or horn.

Cornuta.—A wooden vessel, in which their food is brought to the cardinals assembled in solemn conclave for the election of a new Pope. It has to be examined before it reaches them by the *Praelati custodes* to see that no writing or letter of any sort be hidden therein (*Caer. rom.* lib. I, cap. iiii).

Corody.—(1) A sum of money or allowance of food and clothing, due to the king from an abbey or other religious house founded by him, towards the reasonable sustenance of such person as he thought fit to bestow it on. (2) The right of the king to send one of his chaplains to be maintained out of a bishopric or to have a pension allowed, until the bishop promoted him to a benefice.

Coronation of a King.—See SACRING.

Corporal Works of Mercy, The Seven. — (1) To feed the hungry; (2) To give drink to the thirsty; (3) To clothe the naked; (4) To visit the prisoner; (5) To shelter the stranger; (6) To visit the sick; (7) To bury the dead.

Corporale.—A corporas (*q.v.*).

Corporas, Corporal.—A rectangular linen cloth placed on the altar for the paten and chalice to stand thereon, or used to cover them. In mediaeval times the Hosts were laid on the corporas to be consecrated. The name is from the Latin *corpus*, body.

Corpus Christi, Feast of.—Instituted in 1264 by Pope Urban IV to be kept on Thursday after Trinity Sunday. The services therefore were drawn up by SS. Thomas Aquinas and Bonaventure. Adopted at Exeter Cathedral Church by Dean Roger de Toriz (1268–74) according to a charter of Bp. Quivil (Oliver, *Lives*, 427). Published in Wells Diocese by Bp. Drokensford, 1318; and ordered by Stratford at Winchester on May 21, 1325.

The General Chapter of Austin Canons adopted it as a double or greater feast in 1325. The Treasurer of Salisbury mentions it last amongst a number of feasts *de novo admissorum* in 1452, the earliest of which was made a provincial feast in 1383, and the others came in between 1415 and 1421. In 1312 Clement V republished his predecessor's bull, as evidently it had not met with general acceptation; giving indulgences to those who observed the feast and its octaves. Graunson, Bp. of Exeter, mentions it in his *Ordinale* of 1337 as a new feast which was upsetting the old rubrics, and insisted that the service on the Sunday should be of the first Sunday after Trinity, of which it was the quasi-octave, with only a memorial of the feast. Simon Islip in 1362 enumerates it as a day of obligation with cessation from servile labour. In 1429 Pope Martin V increased the indulgences to those who observed the feast, and added another to every one who took part in a procession of the Host on that day. Since 1549 no service has been provided for this day in any of the Books of Common Prayer.

Corse-present.—An offering to a church when a corpse was brought to be buried there. Generally the best beast was offered to the priest, of custom. It was a payment for personal tithes forgotten; also called a mortuary (*q.v.*).

Coster.—Latin, *costa*, a rib or side. That which hangs at the sides, e.g. a curtain; specially the riddels of an altar.

Cotidian, Quotidian.—Daily, used or done every day.

Cotta.—A name used in Italy from the thirteenth century and in other parts of the Continent for the surplice. The Statutes of the Church of S. Laurence at Rome order the canons to wear *superpliciis sive cottis lineis, cum vestibus longis, et almuciis.* The name is now generally applied to the much-abbreviated variety of the surplice seen in many parts of the Continent.

Cotton.—Cloth made of cotton, a white fibrous substance, soft and downy like wool, which covers the seeds of various species of *Gossypium.* It was of various thicknesses; and used for veils (worn by women), herse cloths, and various vestments. (Ar. *quṭn*, cotton.) It cost 6*d.* a yard in 1503 and 1530; and not till the seventeenth century was it manufactured in England. "Welsh cottons" were flannel (*q.v.*).

Coucher (Fr. *coucher*, to lie).—A large book, specially a breviary or an antiphoner, which is kept permanently lying on a desk for use in the church.

Council.—An assembly of the

bishops of the whole Church in order to regulate some point of faith or discipline is called an *oecumenical council.* Its decrees or canons are binding on all Christian folk, when assented to by the clergy and laity. An assembly of all the bishops of a nation or a province can make canons for the nation or province in like manner.

Councils, General.—Councils in which the whole Christian Church is represented by the bishops of every diocese or their proxies. When assented to by the clergy and laity of each diocese their decrees are binding on all Christian folk (cf. Lindewode, 80; Athon., 123). The homily *Against Peril of Idolatry* (pt. 2, par. 18) published in 1562 speaks of "six councils, which were allowed and received of all men." The Act 1 Eliz. cap. i orders the High Commissioners to adjudge to be heresy such as have been so adjudged by the authority of the canonical Scriptures, or by the first four General Councils, or by any other General Council (1558). The seven General Councils are Nicaea A.D. 325, Constantinople 381, Ephesus 431, Chalcedon 451, Constantinople 553, Constantinople 680, and Nicaea 787.

Counsels of Perfection, The.—Poverty, Celibacy, and Obedience. As distinguished from "precepts" which all are bound to obey the Counsels are binding only upon those who are divinely called to take them upon themselves.

Court of Peculiars.—A branch of the jurisdiction of the Arches Court, over all parishes in the Province of Canterbury exempt from the ordinary's jurisdiction, and subject only to the archbishop.

Courts Christian.—Ecclesiastical or spiritual courts, as opposed to those of the temporal powers.

Covenable.—Suitable.

Coverlet.—(1) A bedspread. (2) A cloth to cover up the fair linen clothes on the altar out of Mass time, to save the trouble of removing them. (3) A herse cloth. (4) A carpet for the altar steps.

Cowl.—A hood worn by monks and nuns. It is one of the few articles of the monastic dress ordered in the Rule of S. Bennet.

Cramoisy.—(1) The colour crimson, or purple. (2) Cloth dyed that colour. (Ar. *kirmiz*, the cochineal beetle, cochineal; crimson.)

Cramp Rings.—Rings formerly hallowed on Good Friday by the Kings of England, the wearing of which was believed to prevent epilepsy and other kinds of fits.

Crane Colour.—The colour of the common crane (*grus grus*), or of the heron (*ardea cinerea*) which is often called a crane in many parts of these islands. Though no longer an inhabitant of England, at one time it was very common, as shown, for instance, by numerous place-names, such as Cranbrook, Cranford, Cranmere, Cranbourne, etc. Whichever bird be meant the colour is the same, a bluish-grey. It is frequently met with, from the latter part of the fifteenth century onwards, as the colour of vestments, etc., and of secular garments.

Crape, Crêpe, Crispe.—A thin transparent stuff, like gauze, crumpled or crisped. Exported from Bologna in the sixteenth century. Used for veils, etc.

Cream.—The cream or chrism was hallowed on Maundy Thursday at the close of the Canon, by the bishop, after the hallowing of the *oleum infirmorum*, or oil for aneling the sick, and the *oleum sanctum*, or oil used in the ceremonies of the catechumenate before Baptism. The

cream was of olive oil mingled with fragrant balsam, and was used after the Baptism, in conferring Confirmation, Holy Orders, etc.

Crede Michi.—The title of a tract on certain rubrics of the Use of Sarum by Clement Maydeston. See "The Tracts of Clement Maydeston," H.B.S., 1894.

Credence (Ital. *credenza*, a side-board or side-table). — Generally used to denote a small side-table or shelf now used to hold the bread and wine for the Eucharist till the moment of the Offertory. The Cistercians formerly employed one under the name *ministerium* (*Us. Ant. Ord. Cist.*, cc. 23, 53).

Credo in unum Deum.—The Nicene, or more accurately, the Constantinopolitan, Creed, most commonly known in the Middle Ages as the Mass Creed. It was first introduced into the Liturgy in 471 at Antioch. By the influence of the king the Council of Toledo ordered it to be sung at Mass before the *Paternoster* throughout Spain and Galicia, a position it still holds in the Mozarabic rite. In the Ambrosian rite it is sung after the Offertory and before *Sursum corda*, as in the Byzantine rite. In Gaul they inserted it after the Gospel, as in the B.C.P. It was introduced into the Roman rite in 1014 at the urgent request of the Emperor, Henry II. In the West it was sung to one melody only till the later Middle Ages, when more elaborate settings appear on the Continent; and this led to abbreviations of the text. See MASS CREED.

Cremel.—Apparently open-work or lace, or a fringe at the border of a stuff. Cremelled lists were crimped or crinkled borders.

Cresselle.—A French name for a Judas bell or clapper (*q.v.*).

Cresset.—A vessel to contain a candle or lamp; or a hollowed-out stone in which a short thick candle (like the modern night-light) could be set without danger of fire.

Crestcloth.—A cheap kind of flaxen cloth imported from Brittany. The Customs' Rate, 1545, was: Doughlas, Bretysshe clothe, creste clothe, or lokeram conteyning V score elles, xx.*s.* At Stratton, Cornwall, in 1512 it cost 6½*d.* a yard, but only 4*d.* in 1526 and 1532; at Yatton, Somerset, 1516, only 3*d.* a yard.

Crewel, Cruel, Crue.—A thin worsted yarn of two threads, used in different colours in combination for tapestry and embroidery. Also a stuff woven of this kind of yarn, used for vestments, bed-covers, etc.

Crib.—A group of images representing our Lord in the manger at Bethlehem, with our Lady and S. Joseph, etc., by it. It is thought to have been introduced by S. Francis of Assisi. References to it in pre-Reformation times in England are very rare; there was one at Wymondham Priory, however, with a light burning before it (Dugdale, *Mon. Angl.* iii. 335). See GESINA, S. MARY IN.

Crocket.—A projecting leaf or flower or bunch of foliage carved on gables, angles of spires, pinnacles, etc.

Croke (or Crowche) -bread, -money.—Croke or crowche means a cross. Apparently a local name for the money and bread offered on Good Friday at the ceremony of cross-creeping.

Cross. — In the Middle Ages this word usually meant a crucifix. "The [processional] cross shall stand behind the subdeacon, turning the image to the deacon" (Aungier, *Syon*, 341).

Cross-bell.—A small bell rung before the words of Institution, to warn the people that (according to the then received teaching) the consecration was close at hand.

Cross-candles.—According to the rubrics the light from the New Fire on Easter Even was conveyed to the Pascall by means of a taper made of three candles twisted together and joined at the lower ends but divided above, and mounted on a long shaft, headed in later times by the head of a fearsome beast, out of whose mouth the candles issue. But in many parish churches they set the three candles on a cross or a banner-staff instead, and these were called cross-candles.

Cross-cloth.—A banner to hang from the processional cross, common throughout England. It was, however, not in use at Salisbury Cathedral Church (*Crede Michi*, H.B.S., 53).

Cross Days.—The Rogation days.

Cross Week.—Rogation week.

Cross, Bumbled.—In parishes where they had no proper Lenten cross for processions, they used the ordinary Sunday cross veiled with the usual white Lenten veil. "Bumbled" is an old word for "veiled."

Cross, Lenten.—On Sundays in Lent (except the first, according to the rubric going back to the time when Lent began on the following Monday), instead of the usual cross, a plain wooden cross is used, painted red (or green in some places), without an image of the Crucified thereon. In Passiontide a special banner or cross-cloth was hung from it in many parts of England.

Cross, Pectoral.—A cross worn on the breast by modern bishops. Its origin is perhaps to be found in the mediaeval custom of wearing a relic in this position.

Cross, Creeping to the.—For the purpose of veneration and offering. A ceremony used at the end of the morning service of Good Friday in the Western Church, and in this country also on the morning of Easter Day, when the crucifix was taken out of the sepulchre, before Mattins. It was borrowed from the Church of Jerusalem about the seventh or eighth century.

Cross, Exaltation of the.—This festival on September 14th commemorates the restoration to Jerusalem of the precious relic of the Cross, discovered by S. Helena, after its rescue by Heraclius from the Persians, who captured Jerusalem in 614.

Cross, Finding of the, Inventio Crucis.—This festival on May 3rd commemorates the finding of the true Cross by S. Helena, mother of Constantine the Great.

Cross, The Sign of the.—A gesture of the hand tracing the outline of the Cross on some part of one's body, or on or over some other object, such as the bread and wine at the Eucharist, to denote consecration in some form or other, or over the people or any group of persons to bless them. "And unless this sign," says S. Austin (*in* Iohan. Ev. c. 19, Tr. 118, § 5) "be applied either to the foreheads of believers, or to the water of which they are reborn, or to the oil by which they are anointed with the cream, or to the sacrifice by which they are fed, not one of them is duly accomplished."

Crowche.—A crozier (*q.v.*).

Crowd, Crudde. — The crypt of a church.

Crozier.—The usual name for the bishop's pastoral staff; a staff

about five or six feet long with a crook at the upper end, often ornamented in various ways. A bishop always carries his crozier in his *left* hand (never in his right), but his chaplain holds it in his right hand, and not his left.

Crucifix.—A figure of our Lord upon the Cross. In the later Middle Ages most commonly called a rood, or a cross. 1399: "unam crucem de auro vocatam *crucifixe*" (*T. E.* i. 252).

Cruets.—The vessels containing the wine and the water for making the chalice in the Eucharist.

Crypt. — A vault beneath a church, often fitted up as a chapel-of-ease for devotion. It is a development from the confession of a basilican church. Also called a Crowd (*q.v.*).

Culdees, Keledees.—Monks of the ancient Celtic Church.

Curate.—A priest who has the cure of souls in the parish. In modern parlance it has the meaning of an assistant to the curate proper, or vicar; just the reverse of what obtains in France, where he whom we term the curate is called the *vicaire*, and the vicar the *curé*.

Cure (Lat. *cura*).—The care of souls; e.g. such as is entrusted to a parish priest.

Curia.—A court: specially, in common speech, the Papal Court, now at the Vatican.

Cursal Canons or **Prebendaries.**—At St. Asaph, besides the dean and six prebendaries, there are seven cursal canons; and at St. Davids, after the dean and four canons, there are six cursal prebendaries, of whom the first is the Sovereign. The origin of the name is uncertain, but it is supposed that they had certain duties together performed in rotation, in a settled course or *cursus*.

Cursus.—(1) In oratory, etc., a particular combination of accents at the end of a phrase. Largely used in liturgical Latin, and in formal papal documents. The commonest are *Cursus velox*, e.g. Glóriam cóngregéntur; *Cursus planus*, e.g. Mémbra firmántur; and *Cursus tardus*, e.g. Íra victóriae. (2) A regular course or series (of Masses, Psalms, Sermons, etc.).

Cursus Psallendi.—The order of reciting the Psalter, whether in a week as in the Roman Breviary or in the Greek Psalter (in the latter sometimes twice in a week), or in a fortnight as in the Ambrosian Breviary, or in a kalendar month as in the Anglican Prayer Book.

Cusp.—A projecting point formed by the meeting of curves, or of small arches, or of foils.

Customary.—The Sarum Customary is a later recension of their consuetudinary consequent on the removal of the cathedral from Old Sarum to Salisbury, and is much fuller in detail. It also provides occasionally for conventual and parish churches.

Cyprus.—The name of several different textiles originally imported from or through Cyprus: (1) a cloth of gold (woven with a silken web); (2) a rich kind of satin; and (3) a light transparent material resembling cobweb lawn, used for ladies' veils, etc.

Dalmatic.—One of the Eucharistic vestments. Worn at high Mass by the deacon; and by a bishop over his tunicle and under the chasuble. A tunic-like garment with large sleeves. It usually differs from the tunicle in being more richly or-

namented; but in the Middle Ages the two seem to have been identical, and are commonly mentioned as a pair of tunicles.

Damask.—Silken stuffs, watered and unwatered, imported from Damascus, sometimes cloth of gold also. Later the term was applied to any rich-figured material. In 1502 it cost 7*s.* 4*d.* a yard (*Exp. of Eliz. of York*, 19). An inferior quality or imitation is sometimes met with, called "dummy damask." Italy and the Netherlands in the later Middle Ages were famous for their damasks. In later days the term became applied to any textile woven in the manner of silk damask, whether of linen, wool, or cotton.

Dan.—The mediaeval English version of Dom, abbreviated from *Domnus* or *Dominus*, applied to monks and others.

Dance of Powlys (Paul's).—Stow, writing of the cathedral church of S. Paul, London, says: "There was also one great cloister on the north side of this church, . . . of old time called Pardon Churchyard. . . . About this cloister was artificially and richly painted the Dance of Machabray, or Dance of Death, commonly called the Dance of Paul's; the like whereof was painted about S. Innocents' cloister at Paris, in France." It was painted in the reign of Henry VI; and the whole cloister, was pulled down and destroyed by Somerset in 1549. A reproduction of this dance on canvas (or the like) was found in many churches, and was hung about the nave or across the rood-loft at certain times.

Dances, Liturgical.—Dances in the church were at one time common, and numerous councils forbad them from time to time, e.g. Rome (826) can. 35, Avignon (1209) can. 17, Bayeux (1300) can. 31. The dean and chapter of Wells in 1339 forbad them because of the quarrels, bloodshed, and violence that too often followed. Yet they lasted in the churches of Paris down to the seventeenth century; and the *pilota* at Auxerre and the *bergeretta* at Besançon survived for a long time. At York the apprentices used to dance in the Minster nave as late as the seventeenth century, although dances in churches had been forbidden in Elizabeth's reign (Cardwell, *Doc. Ann.* i, 373, 415). At Seville the *seises* (there are ten now, but formerly six), dressed in the costume of pages of the time of Philip III, dance with castanets a sort of minuet for half an hour before the Eucharist, in the presence of the archbishop—in red and white on Corpus Christi Day, after the procession at 10 a.m.; in blue and white on the Feast of the Immaculate Conception, and daily during the octaves at 5 p.m., and also during the three days of carnival before Lent. At Bajoles, in Provence, there is a dance at Mass on S. Marcellus' Day, and formerly also on S. Martial's Day. At Echternach, in Luxemburg, the dancing procession of the *Springende Heiligen* on Tuesday in Whit Week passes through the church and round the altar to the shrine of S. Willibrord. Till the French Revolution a dance took place the same day in the cathedral of S. Lambert, at Liége, under the corona in the nave.

Dawell Light (Fr. *deuil*).—A votive light in behalf of the departed, the same as the Alms, or All Souls' Light (cf. Scot. *Dule*). It hung before the rood at Stanford-in-the-Vale, Berks.

Deacon.—The third and lowest of the three Holy Orders.

Deaconess.—An order of women which existed in the primitive

Church, primarily for the purpose of ministering to women, e.g. in Baptism. It has been revived in the Church of England in modern times.

Deadly Sins, The Seven.—Anger, Pride, Gluttony, Lust, Covetousness, Envy, and Sloth. They are so called, not from being the worst possible sins, but because they are the sources from which all others spring.

Dead Money.—A fund for the maintenance of the dead-light or alms-light.

Deambulatory. — A covered walk or cloister.

Dean.—The head of a college of priests, more particularly of a cathedral church. Originally the head of ten men (Lat. *decem*) ; monks, corpse-bearers, clergy, etc., and even soldiers.

Decalogue, The. — The Ten Commandments, as recorded in Exodus xx. Another version appears in Deuteronomy v. The arrangement of the B.C.P. and the A.V. is followed by the Greek Church ; but the Roman Church and the Lutherans divide them differently, following S. Austin. The Talmudic division is different again, and at one time was followed by the Greek Church (Cod. Vat. and Ambros.).

Decanal.—Belonging to a dean.

Decani.—The two sides of a quire are called respectively *decani* =of the dean on the right hand, and *cantoris*=of the precentor on the left.

Decently apparelled.–A direction, first appearing in any rubric in the B.C.P. of 1661, concerning women who come to be churched. In the reign of James I the bishops certified that it was the ancient usage of the Church of England for women who came to be churched to come veiled. It was, however, only by custom, and was never ordered in any pre-Reformation rubric. That the custom commonly existed is known, but only from incidental allusions to it, or entries in inventories of a churching veil.

Decollatio (Lat.).—Beheading.

Decorated Style.—The fully-developed style of Gothic architecture which flourished in England in the fourteenth century.

Decretals. — Decisions of the Popes on matters of Church Law, of which collections were published in the thirteenth, fourteenth, and fifteenth centuries.

Dedication Festival. — The yearly commemoration of the consecration of the church. S. Thomas Aquinas says that it is superior to the Patronal Festival, because it commemorates the benefits conferred on the whole Church, which exceed those given to any particular saint. S. Gregory Nazianzen, in the fourth century, writes of the observance of this festival as an ancient custom ; and it was one of the Temple feasts at which it is recorded that our Lord was present (although it was not named in the Law). In or about 530 Pope Felix IV appointed it to be kept for eight days every year, i.e. with octaves. Very soon they became exceedingly popular festivals, and liberty degenerated into extreme license, which Councils inveighed against without much success. Abp. Simon Islip, in 1362, ordered the anniversaries of the dedications of parish churches to be kept as holy days, with abstinence from servile labour throughout the Province of Canterbury. In 1536 Cromwell induced Convocation to order the Dedication Feast to be

kept on the first Sunday in October; and to make more sure of getting an extra day's labour out of the workers no service for this festival was provided in the first B.C.P. But when Mary came to the throne the Act 1 Mar., sess. 2, c. ii, restored the Latin rites and books; and by virtue of the Supremacy Act she issued a series of articles, one of which brought back the holy days and fasting days kept in the latter time of Henry VIII, presumably after the curtailment of 1536. Nevertheless, the evidence of churchwardens' accounts goes to show that, in many cases, at any rate, the old dedication days were kept, and not the first Sunday in October, under Mary. The Elizabethan B.C.P. provided no service for this festival, and the observance of it, in most cases at any rate, died out until the Catholic Revival of the nineteenth century.

Dedication or **Consecration of Churches, The.**—The act of setting apart churches for God's service in the name of some martyr or other saint, or of some holy mystery. The service always was performed by a bishop.

Definitive sentence.—The final judgement of a spiritual court, as distinguished from an interlocutory or provisional judgement.

Degradation.—The total removal of a clerk from the ranks of Order and the enjoyment of all clerical privileges; either verbal, by sentence of a prelate or ecclesiastical judge, or solemn and actual, when the clerk is publicly deprived of all the ensigns of his order, in execution of the judicial sentence. It is allowed only for some enormity or gross crime. Nevertheless, the Act 33 & 34 Vict., cap. 91, allows a man to degrade himself, a proceeding which the Canon Law treats as apostasy.

Degrees of Affinity.—There are two ways of reckoning. (1) That of the Roman Civil Law, in which there are as many degrees as there are generations between the parties. To find out what degree of relationship there is between A and B count up to the common ancestor from A and down again to B, without including A; e.g. a brother and sister are in the second degree, first cousins in the fourth. (2) The way of the Canon Law in the later Middle Ages, derived from the German: if in equal line, the number of degrees is the number of generations between one of the parties and the common ancestor; e.g. first cousins are in the second degree. If in unequal line the number of degrees is the number of generations between the more remote and the common ancestor; e.g. uncle and niece are in the second degree. There is not unfrequently considerable uncertainty as to which mode of reckoning is being used. The adoption of the present (i.e. German) system in place of the Roman or civilian method is attributed to Alexander II in the eleventh century.

Deipara (Lat. God-bearing).—A translation of Theotokos (*q.v.*).

Deism.—Belief in the existence of a supreme Being or God, who created the finite universe and all therein: but who remains apart from the world, and who has not revealed himself to it. The Deism of the eighteenth century in England and elsewhere was strongly anti-Christian.

Deist.—One who accepts the existence of a supreme Being on grounds of reason, rejecting all idea of revelation.

Demisay. —A commonly-used fabric for vestments and frontals, of uncertain material. Perhaps say (*q.v.*), half width.

Deodand. — Anything which caused the death of a human being, by a law repealed in 1846, had to be handed over to the Crown to be devoted to pious uses, "must be given to God."

Deosculatory. — See PAX BREDE.

Deprecation. — A prayer for deliverance from anything: a litany.

Deprivation. — Removal from the clerical office and duties in the part of the Church to which the clerk belongs, because of some public offence. A declaratory sentence by a spiritual judge, in order to do away with any doubt as to the existence of the crime, is necessary before the office is vacant *de facto*. The term is also used for a sentence of suspension for more than seven years.

De Profundis.—Psalm cxxx (in the English reckoning), "*Out of the deep have I called unto Thee*," etc., specially associated to funerals and obits. Said commonly at Masses for the departed, on behalf of the same, after the Offertory and before the priest went to the lavatory to wash his hands.

Descant.—A part added to a melody, and sung at a higher pitch than the melody itself.

Deus Creator Omnium.—A hymn written by S. Ambrose, and used at Evensong on Saturday in the Breviary.

Deus Omnium.—The First Sunday after Trinity, when the history or Book of the Kings was begun at Mattins, the first Respond to which was *Deus omnium exauditor est*, etc.

Deutero-canonical.—A name applied to the books of the Apocrypha, to denote that they do not stand within the canon, nor on the same level as the other books of the O.T.

Diaconal.—Belonging to or sung by a deacon.

Diakonika.—The parts of the Liturgy recited by the deacon.

Diakonikon (Gr.).—(1) A sacristy or place where the sacred vessels were kept. (2) The *ektenē* (*q.v.*). (3) A clergy house for the deacons of a church.

Diaper.—Cloth woven with a pattern shown by the different directions of the threads causing different reflections of light from its surface, the cloth being all of one colour. In sculpture a constantly repeated pattern, cut in low relief, used to ornament a flat surface.

Didaché, The.—This compilation exists only in a single MS. written in 1056. The book consists of three parts—(1) the Two Ways, taken from the *Epistle of Barnabas*, and the Apostolic Church Order; (2) dealing with Fasting, Prayer, and the Sacraments, with its curious invocation of Charis; and (3) concerning the hierarchy, and a short prophecy about the end. The date assigned to the book (as a whole) by various scholars varies between 120 and well into the fourth century. Dr. Bigg shows that it is perfectly easy to find in the fourth century circumstances in which such a compilation might have been made, and that there are abundant indications of a late origin. Dr. Armitage Robinson assigns a much later date to it than would Harnack and others. In any case the views of the compiler on many subjects were unlike those of the N.T., even if he were not a Docetist.

Dies egyptiaci.—Those twenty-two days in the year, marked in old kalendars, in which one hour out of the twenty-four was supposed to be fraught with great ill to mortals. It is conjectured that the name comes from the Egyptians, who are supposed to have started the superstition.

Dies Irae.—A Latin hymn, probably written by Thomas of Celano in the thirteenth century; often used as a sequence in Masses of *Requiem*.

Difference.—The ending of a psalm-tone.

Digamy.—Marriage to two persons in succession, the second after the death of the first; a comparatively modern term used to distinguish the two kinds of what the older writers called *bigamy*, e.g. having two wives, either (1) at once or (2) in succession.

Dikerion (Gr.).—The two-branched candlestick with which the bishop signs the Gospel book in the Greek Church after the censing of the Holy Table; which typifies the illumination brought to pass both in heaven and earth by the Incarnation of Jesus in His two natures.

Dilapidation.—Ecclesiastical waste committed by the incumbent of a living; either *voluntary*, as by pulling down, or *permissive*, as by allowing buildings to fall into disrepair.

Dimity, Demyt.—A stout cotton material woven with raised stripes or fancy figures. From the Greek *dimitos*, double warp; cf. trimity, and examite or samite (*q.v.*). Milan exported dimities of many fine sorts in the sixteenth century.

Diocesan Conference.—An elected body consisting of clergy and laity, to whom is entrusted certain business connected with the diocese.

Diocesan Curate.—In the Irish Church a supernumerary priest appointed to give assistance to parish priests when needed.

Diocesan Synod.—A body consisting of the bishop of a diocese sitting in council with all his clergy summoned thereto by him.

Diocese.—That portion of the Church and the territory committed to his charge over which a bishop exercises jurisdiction.

Diptych.—A two-leaved tablet containing the names of living and departed Christians, to be recited during the celebration of the Eucharist.

Director.—A priest who directs penitents as to their course of life and conduct.

Directorium.—The book containing for the guidance of the clergy the rules called "the Pie" (*q.v.*).

Dirge.—Mattins for the departed, so-called from the first word of the first anthem, *Dirige Dominus meus in conspectu tuo viam meam.*

Disciplina Arcani.—A name given in the latter part of the seventeenth century to the system, which existed in the primitive Church, of imparting gradually to converts, and of withholding altogether from those outside the Church as far as possible, certain matters connected with the doctrine and worship of the Church; e.g. the Creed, the Lord's Prayer, and the Sacraments.

Dispensation.—A relief from the obligation of obedience to a general rule, or one incurred by the party's own act. To be valid it must be granted by competent authority, must not be contrary to the Holy Scriptures and the Laws of God, must be for some good cause; and therefore must name the law from

which it dispenses, and the cause for which it is granted, otherwise it is null and void.

Dispensations from Fasting. —These were granted by bishops for their own dioceses, before and after the Reformation; generally a sum of money was exacted for them, and given to the poor of the parish. In the sixteenth and seventeenth centuries parish priests used to grant these licences, by authority of the Act 5 Eliz., cap. v, § 20, in cases of sickness only, the tariff being fixed by § 18. Beef was not allowed in any case on fasting days. The Crown also issued licences for eating flesh-meat as early as 1223, and apparently continued to do so after the Reformation.

Distinction.—A phrase, in plain-song.

Diurnale, Journal.—(1) The name given in Wells and other places to a certain votive taper, not hanging before any image, and lit only by day. (2) A book of divine service containing only the services to be said during the day, but including Complin.

Divine Service. — The usual English name for the services sung or said in quire, now reduced to Morning and Evening Prayer.

Divorce.—Once lawful wedlock has been contracted and consummated between Christians it cannot be dissolved by anything short of the death of one of the parties; or formerly by the civil death of one of them by solemn profession of the religious life, which required the archbishop's licence. If lawful wedlock has been contracted but never consummated it may be dissolved by sentence of competent authority. Should a destructive impediment be discovered after a marriage, it can be declared null and void by judicial authority in many cases. These separations, as also the separation from bed and board by sentence of a judge, were called divorce. Now the word is generally used to mean a civil legal dissolution of the marriage bond.

Docetism.—A heresy or group of heresies which held that Christ when on earth had only a phantom body, and not a real and material one. It rests ultimately on the oriental notion that matter was essentially evil and impure, and therefore any union of the divine with the human was impossible.

Doctor of Grace, The. — S. Austin, Bp. of Hippo. The *Second part of the Homily concerning Prayer* (par. 6) places the authority of Scripture and of S. Austin on a level in two passages; the second is: "it is already proved, both by the Scriptures, and also by the authority of Augustin."

Doctors of the Greek Church, The Four (Lat. *doctor* = teacher).—S. Athanasius, S. Basil the Great, S. Gregory of Nazianzum, and S. John Chrysostom.

Doctors of the Latin Church, The Four.—S. Jerome, S. Ambrose, S. Austin of Hippo, and S. Gregory the Great.

Doctrine. — Lat. *doctrina* = teaching.

Dogma (Gr. a decree).—A precise formulation of a doctrine of the Church, by authority.

Dole.—That which is dealt out in portions. Bread or sums of money given to the poor, specially at or after funeral services.

Dole Cloth (from Fr. *deuil*, late Lat. *dolium*, grief).—A herse cloth or funeral pall.

Dom (Lat. *Dominus*).—The title of a Benedictine monk.

Dome (Ital. *duomo*).—A cup-shaped roof.

Dominant.—In plainsong the reciting note of a mode; that note which is more prominent than the rest, and round which the others circle. In an authentic mode normally it is the fifth note of the scale. In a plagal mode it is normally a third above the final. But C came to be substituted for B♮.

Domine ne in ira.—The first Sunday after the octaves of the Epiphany, so-named from the first Respond at Mattins, *Domine ne in ira tua arguas me*, etc.

Dominica in Albis.—Low Sunday. The Latin in full is "in albis depositis," that is, when the white baptismal vesture was laid aside.

DominicaVacat.—A term which appears in the earlier sacramentaries on the Sunday after Ember Days. As the Ordination Service, which later took place on Saturday morning, formerly began on Saturday night, and lasted long, so that no special service was needed or provided for the following morning.

Dominical.—Belonging to Sunday. From *Dies Dominica* = the Lord's day.

Dominicale.—A veil ordered to be worn by women coming up to communicate.

Dominicans, or **Black Friars.**—Founded by the Spanish S. Dominic about 1215 to combat the outbreak of heresy, or rather paganism, in Southern France, as the Order of Friars Preachers. In 1232 the tribunal of the Inquisition was entrusted to them. They wear a white robe and a white scapulary, with a hood of the same colour, and over it a black cope and hood. S. Dominic had previously founded an order of nuns, to rescue the daughters of gentlemen who were oppressed by the Albigenses.

Donation of Constantine.—A document incorporated in the collection of Forged Decretals, which purported to be an edict of the Emperor Constantine conferring on the Bp. of Rome, Silvester, and his successors, the whole imperial dignity, ensigns, and power. It is acknowledged on all hands to be a forgery (Decr. par. I; Distinct. xcvi, cap. 14).

Donatism.—A schism which arose in the African Church over the question of the treatment of those who had lapsed under persecution. It started with a quarrel over the election of Cecilian to the See of Carthage in 311, on the ground that he had been consecrated by a *traditor*; the minority elected Marjorinus, who was succeeded in 315 by Donatus, from whom the schism took its name. The Donatists excommunicated the rest of Christendom, and insisted generally that the unworthiness of the minister *does* hinder the effect of the Sacraments, the contrary of our Article XXVI.

Donative.—A benefice given and collated by the patron to a clerk without either presentation to, or institution by, the ordinary, or induction by his mandate. All bishoprics in this country were donative *per traditionem baculi pastoralis et annuli* until King John granted that they should be elective. In Ireland they remained donative till the disestablishment.

Doom, The.—A pictorial representation of the day of judgement, often painted on the walls of the church, e.g. on the chancel arch of S. Thomas's, Salisbury.

Doorkeepers.—One of the minor orders of the clergy.

Dormer-window.—A window set on a sloping roof, and piercing it so as to let more light into the church (or other building); placed in a gable rising from the roof.

Dornix.—Cloth made first at Dornick (Tournai), in Flanders, of various kinds. In 1545 the *Custom-house Rates* show the importation of dornix with silk, without silk, of caddas, of wool, and threaden. Crewel dornix is also met with. None of these were fine or valuable fabrics. Later on Norwich and other Norfolk towns imitated them; the dornix-weavers in the sixteenth century had a recognized place in the Corpus Christi procession.

Dorsal, Dossal, Doser. — A hanging to go at the back of something, e.g. the seats in quire; also applied occasionally to the over-front of the altar.

Dorter. — The *dormitorium* or sleeping room in a religious house.

Doubing.—Whitewashing.

Double De-sol-re.—The name of a Mass composed by Dr. Fairfax (sixteenth century). De-sol-re in the Guidonian notation is the D in the middle line of the F stave.

Double Feast, A.—A feast on which the anthem or antiphon is sung in full before as well as after a psalm or canticle. These became later separated into Principal, Greater, Lesser, and Inferior Doubles.

Dove, The.—In Christian Art a dove is a common symbol of the Holy Ghost, in allusion to S. Matt. iii. 16, etc. On Whitsunday in many places the descent of the Holy Spirit upon the disciples was symbolized by letting fall from the roof small pieces of tow set on fire, flowers (specially roses), wafers, water, etc., and letting loose live doves. But in England in many churches they had a model of a dove let down by cords, e.g. at Lincoln, S. Paul's, London, S. Patrick's, Dublin, etc. In the life of S. Francis de Sales it is recorded that one Whitsunday the dove alighted on the saint's shoulder. The time of this use was most commonly either at Terce during *Veni Creator* or during the Prose at Mass.

Dove Colour.—That of the ring-dove (*Columba palumbus*) or wood-pigeon, a greyish-blue. But on the neck there is a metallic green gloss with violet or purple reflections, bordered by a patch of white; the breast is wine-coloured, or vinous purple. Whence *pannus columbinus viridis*, green dove-coloured cloth, and *indus columbinus*, blue dove-colour.

Dowlas.—An inferior quality of flaxen cloth made at Daoulas in Brittany. Act 21 Hen. VIII, cap. 14: "Lynnen clothe called Dowlas and Lockeram . . . wrought and made in Brytayne." It cost 4½*d.* a yard at Stratton, Cornwall, 1526 and 1529, but 8½*d.* in 1558, and 10*d.* in the same year at Yatton, Somerset. "Filthy dowlas" (Hen. IV, pt. i, Act III, sc. 3). In Bristol it cost from 6*d.* to 7½*d.* an ell during the first half of the sixteenth century; but in 1552 12*d.* the ell. In Mary's reign 8*d.* to 10*d.*, but "fine d." was 11*d.* the ell. In the eighteenth century it was imitated in Hamburg and other places.

Doxology.—(1) *Gloria Patri*, etc. (2) The name of the Greater Doxology is given to *Gloria in excelsis*. (3) The last verse of a hymn when it expresses praise to the Holy Trinity.

Dragon's-blood.—A bright brownish red colour: that of the resinous product of the fruits of *Calamus draco*, *Dracaena draco*, and other plants.

Dramas, Liturgical.—In this country the Resurrection was the subject of the principal liturgical drama. The crucifix was placed in a receptacle called the Sepulchre (*q.v.*) on Good Friday evening, and remained there till Mattins of Easter Day. Then during the third lesson one of the clergy went to this place and sat vested in an alb, and holding a palm in his hand. During the singing of the third respond three others carrying censers smoking with incense came, like the three Maries, and a dialogue ensued. Then the first, as the angel, showed them the inside of the "tomb," with no crucifix there, but only the linen cloth in which it was wrapped; this they took up and returned to the quire and sang "The Lord is risen from the tomb," etc. In later days further details were added, considerably more realism introduced, and, most important of all, the Host was "buried" also in the "tomb," and sometimes was enclosed in a large image of our Lord. Some form of this was general over Western Europe. In some places they had a representation of the shepherds on Christmas night (as at Lichfield) and one of the travellers (*representacio peregrinorum*) on Easter Monday. During the *Veni Creator* on Whitsunday there was an elaborate censing of the altar, and flowers and wafers were showered down during the singing of the sequence. On the Continent these customs also obtained, and lighted bits of tow, and doves, were let loose. At Lincoln and other places a model dove was let down. See Dove.

At Rouen they developed an Epiphany drama, with the canons representing the Magi. At Beauvais and at Sens they had the Feast of the Ass commemorating Balaam's ass, in which a real ass was used; but these profanities never seem to have reached this country. Nor was an ass ever used in the Palm Sunday procession here, except in the imagination of some credulous Protestant.

Duffel. — A coarse kind of woollen cloth made at Duffel, near Antwerp.

Dun.—The colour of the mouse or the ass; very frequent in the sixteenth century as the colour of vestments.

Duplicate, To.—To say two Masses in one day. In the Middle Ages it was forbidden to a priest to say Mass more than once a day, except on Christmas Day, when he was allowed to say three, one at midnight, one at dawn, and the third later; and on Easter Day, when he could say two; and when there was a funeral. Lindewode, 227, says that he cannot find any law or canon which sanctions two Masses on Easter Day (other than that of Stephen on which he is glosing); but thinks that it may be allowed because it often happens that where there is a large parish with only one priest, it would not be convenient that all the parishioners should communicate at the solemn Mass of the day, and that servants, etc., who have work to do for others should therefore communicate at the earlier Mass. If Mass has to be said for the dead (when there is a funeral) then the first Mass shall be *de die*, and the second of *Requiem*; and this order shall be observed in the case of other Masses when there is only one priest (ibid. 228).

Dyaspyn, Diasperyn.—A rich textile, *pannus vocatus dyaspyn*, of one or more colours, showing a pattern in the weaving, like diaper.

Eagle.—A lectern, from which the Liturgical Gospel was read, on the north side of the presbytery. So-called because the part that sustained the book is shaped like an eagle with the wings expanded. Sometimes in collegiate and cathedral churches the lectern in the pulpitum or the rood-loft was fashioned like an eagle also; and used for the Gospel at Mass, and certain lessons at Mattins. In some cases this kind of lectern is called a falcon; in others the bird is "a pelican in her piety."

Early English Style, The.—The first of the pointed or "Gothic" styles of architecture used in England, chiefly in the early part of the thirteenth century.

East, Turning to the.—In the Middle Ages it was the rule for the quire to turn to the east at Evensong from *O God, make speed to save us*, until the first anthem on the Psalms was begun; whenever *Glory be to the Father*, etc., was sung, and at certain other places; and similarly in the other quire services. At Mass they turned to the altar while *Glory be to God on high* was intoned, and whilst *we worship Thee* and *receive our prayer* were sung; and at the end when *O Christ* was sung until the Epistle, again bowing towards the altar before turning towards the reader of the Gospel. They turned east again to sing *Glory be to Thee, O Lord*, and then back towards the gospeller. During the Creed they turned east only while *I believe in one God, And was incarnate . . . Pontius Pilate*, and *And the life of the world to come, Amen*, were sung; and thence onward till the Offertory was begun; after this was ended they turned east again, and so remained till the Mass was over. Our present custom of turning eastward during each Creed seems to have arisen in the reign of Charles I; its origin is unknown.

Easter Anthems, The.—The anthems from 1 Corinthians v. 7, and xv. 20, and Romans vi. 9, appointed in the B.C.P. to be sung at Mattins on Easter Day in place of *Venite* (but not on any other day).

Easter Candle.—See PASCALL.

Easter, Date of.—The date of Easter is fixed by reference to the phases of the moon. It takes place two days after the vernal full moon. But this is not necessarily the astronomical full moon: it is the mean full moon over a cycle of years. (See EPACT.) But in the early days of the Church the date varied; the intention was to fix the day by the date of the Jewish Passover, which took place on the night of the 14th Nizan. In the East at first the date of Easter was fixed for two days after the 14th Nizan (hence the name *Quartodecimans*) whatever the day of the week. In the West the date was fixed for the Sunday on or next after this date. The Nicene Council (A.D. 325) decided that Easter should be celebrated throughout the Church on the Sunday after the fourteenth day of the moon.

Easter Offerings.—The customary offerings, either money or in kind, given to a rector or vicar by the faithful at Easter.

Ebionites.—This Judaizing sect of the second century held that our Lord was the Son of Mary by Joseph; and that the whole Mosaic Law was binding on Christians.

Ecclesiastic, An.—A clerk or cleric.

Ecclesiastical.— Belonging to the Church.

Ecclesiastical Censure. — A medicinal severity intended for the cure of the party coerced : (1) by suspension, (2) by excommunication, and (3) interdict. This may be awarded either by judicial sentence, or by sentence of law (e.g. a canon directing excommunication *ipso facto*, or that it is the punishment for certain offences).

Ecclesiastical Commissioners.—Incorporated by 6 & 7 Gul. IIII, cap. 77, amended by several later Acts.

Ecclesiastical Courts.—Those now existing are the Archdeacon's, the Consistory or Bishop's, that of Peculiars, that of the Arches, the Chancery Court at York, and the Prerogative Courts of the two Archbishops in the Faculty Court.

Ecclesiastical Year.–The reckoning of the year which is based upon the order of events of our Lord's life upon earth, as opposed to the civil year.

Ecclesiology.—The science of ecclesiastical antiquities, and of the arrangement, decoration, and embellishment of churches.

Ektenē.–A "prolonged" prayer, or litany, said by the deacon in the Eastern Orthodox rite.

Elements, The. — The bread and wine used in the Eucharist.

Elevation of the Host and Chalice. — The original elevation took place at the end of the Eucharistic Prayer ; and it is probable that it was at first only the uplifting of the consecrated species preparatory to Communion. As a result of the Berengarian controversy in the eleventh century, elevation of the Host immediately after *hoc est enim corpus meum* came in ; the earliest witness to it is in the synodal statutes of William, Bp. of Paris, twelfth century. The practice gradually spread all over the West ; and during the fourteenth century the elevation of the chalice after *hic est enim calix*, etc., was introduced, but did not become as prevalent till later, nor was it usually elevated so high as the Host, for fear of accidents. The elevation was commonly called the sacring in mediaeval England. Elevation after the words of Institution was forbidden by the B.C.P. of 1549.

Ember Days (A.-S. *ymb-ryne*, a running round ; hence, a circuit or period).—At first, four seasons for praying for, or giving thanks for, the fruits of the earth ; thus the September Embertide was the earliest harvest thanksgiving. They are fast days, and now chiefly preparatory to the ensuing ordinations, which formerly were held on the Saturday. In the Roman rite the Wednesday Mass has preserved the prophetic lesson.

Embolismus.—A short variable prayer fitted into the framework of a longer prayer. Used especially for the short prayer following after the Lord's Prayer at the Eucharist both in the Greek and the Latin rites, and at the quire service of the Gallican rites.

Enarxis. — A preliminary service used before the Liturgy in the Byzantine, Egyptian, and Nestorian rites.

Encenia (Gr.).—The Dedication Festival.

Encheiridion (Gr.).–A manual ; especially a manual of prayer.

Encratites.—A sect of Gnostic heretics who, in the second century, abstained from marriage, flesh-meat, and wine, and substituted water for wine in the Eucharist. They were

followers of Tatian, and the sect lasted till the fourth century.

Endotys (Gr. *endytēs*).— An altar cloth.

Energumen.—One who is possessed by the devil. They were dismissed from the synaxis next after the catechumens.

English cloth.—Flaxen cloth woven in England.

Entablature.—The superstructure which lies horizontally upon the columns of classic architecture.

Enterclose.—(1) A partition, or screen around an altar. (2) A passage from one part of the church or building to another.

Enthronization.—The formal seating of a bishop on his throne, as a symbol of his taking possession of his see.

Enthusiasm (Gr.) — Formerly it meant fanaticism. When an eighteenth-century bishop warned his clergy against the dangers of "enthusiasm," he meant not "zeal" but "fanaticism."

Enthusiastae. — A heretical sect who claimed possession of power of prophecy through a special indwelling of the Holy Ghost.

Entune, To.—To intone, or to pre-intone.

Epact.—The excess number of days of the solar year over the lunar year.

Epiclesis (Gr.).—In Lat. *invocatio*, a calling upon (God). At first apparently used of any prayer to God for help, benefits, etc. Soon restricted specially to the invocation to the Father that the bread and mingled cup might receive a blessing or hallowing, and become unto us the Body and Blood of His Son; usually that He would send either His Son, the Logos, or the Holy Spirit, on the offerings, to hallow them; from the early fourth century at least to send the Holy Spirit on the offerings to change them into Christ's Body and Blood. In the present Roman rite, and the B.C.P. following it, the epiclesis precedes the narrative of the Institution; but in all others it succeeds, though in Egypt since the seventh or eighth century an additional Epiclesis has been inserted before.

Epiphany.—The festival of our Lord's manifestation to the world. It is an older feast than that of Christmas, and on it were commemorated our Lord's Birth, the visit of the Magi, and our Lord's Baptism. It was observed in the East and in the Gallican Churches, but not at Rome nor in Africa. The gradual spreading of the observance of Christmas Day as the feast of the Lord's Birth during the fourth century caused the Epiphany, in time, to be restricted more particularly to the manifestation to the Gentiles in the visit of the Magi. But the memory of the original purport of the feast was preserved in many parts by the commemoration of the Baptism on the octave day. In the East the Epiphany naturally became the great baptismal festival; and a large number of churches in the West followed suit, including those of Ireland and Africa.

Episcopal. — Belonging to a bishop.

Episcopal Vestments and Dress.—Out of doors, a bishop used to wear over his cassock a rochet with the sleeves gathered in at the wrist, and over that a chimere (which seems to be a sort of tabard, closed in front with openings at the sides for the arms). To use a violet-coloured chimere is an unfortunate error, for it simulates the *mantellettum* (*q.v.*) worn by bishops in communion with the Roman See

in the diocese of the Pope, or in the presence of a Papal Legate, to signify that their jurisdiction is in abeyance; but it may be either scarlet or black. Round the neck is placed the tippet, or black scarf, which formerly was lined with sables. At the present day bishops commonly use this street dress in quire, and even at the altar; and also in the House of Lords and in Convocation. The quire dress of a bishop varied according as he was taking part in the service or not. If he were not, then he wore the ordinary quire habit of a canon (surplice, almuce or amess, and *cappa nigra* or black stuff cloak), but if officiating, then he was *in pontificalibus*, i.e. in a silken cope, with mitre, gloves, and staff. When celebrating high Mass he wore sandals and buskins, amice, albe, stole, and a box of relics hung round his neck, tunicle, dalmatic, fanon, gloves, pontifical ring, chasuble, and mitre; his staff in his left hand with the crook turned towards the people. If he sat during the Mass a barme-cloth (*q.v.*) was spread over his lap to protect the vestments.

Episcopalia. — Synodals and other customary payments from the clergy to their bishops, formerly collected by the rural deans and sent on to the bishop. By 23 & 24 Vict., cap. 124, § 2, these are now paid to the Ecclesiastical Commissioners.

Episcopalian.—A title especially given to members of the Scottish Episcopal Church, in communion with the Church of England.

Episcopate.—There has always been much debate as to whether the episcopate was an order, or only a dignity in order. Lindewode (309) sums up: "These opinions can be reduced to harmony thus: let it be said that the episcopate is not an order in the sense that a new character is conferred in it, and so the opinion of the theologians can be allowed. Yet in so far as the episcopal power, in regard to sacraments reserved to it, depends on the power of order, it may be called an Order, because Order is said to be a sacred sign whereby a spiritual power and office to do the things that belong to that Order are bestowed, and so the opinion of the canonists can be allowed." The "character" is the same in both presbyter and bishop, but when a presbyter is consecrated bishop certain restrictions are relaxed, and his power extended to sacraments which previously were forbidden.

Epistle, The.–The passage from the Epistles of the N.T. which is read at the Eucharist. The passage from other parts of Scripture which is on some days substituted for it should properly be called the lesson.

Epistle and Gospel, Place of reading the.—In the later Middle Ages the practice in parish churches was to read the Mass lessons in the chancel, the Gospel, and sometimes also the Epistle, from a lectern set usually on the north side, or sometimes from a stone desk let into the north wall. More usually the Epistle was read from the south side. In 1547 Edward VI's twenty-first royal injunction requires both to be read in English "in the pulpit or in such convenient place as the people may hear the same," thus incidentally making the Gospel procession much more prominent than before. Cranmer enforced this in Canterbury diocese in 1548 (art. 31). Grindal in 1571 required in the Province of York that they should "be read in the said pulpit or stall," i.e. a desk or lectern in small churches, at the back of the

stall, and a reading-desk or pulpit in the larger.

Epistle and Gospel, Posture at the.—The mediaeval practice was for the hearers to sit during the reading of the Epistle till the end of the sequence (if one were sung), and to stand for the Gospel. It was so prescribed, e.g., at Syon (Aungier, 326). To kneel for the Epistle is to show greater reverence to the servant's words than to the Master's. Hooper, Bp. of Gloucester and Worcester, in 1551 found something superstitious in sitting at the Epistle and standing at the Gospel, "as they did in the time of their massing" (Interrog. 55). Pole ordered sitting during the Epistle and grail at Cambridge University in 1557. At Lyons (and with the Carthusians) not only do the hearers sit for the Epistle, but the reader also.

Epistolarium.—Book of the liturgical Epistles.

Epistoler.—A title of the subdeacon or other minister who reads the Epistle in the Liturgy.

Epitaphios, The.—A picture of the entombment of our Lord.

Epitrachelion (Gr.).—The stole worn by bishops and presbyters in the East. It is worn like a broad stole with the inner margins sewn together, just leaving a hole through which to put the head.

Erastian.—One who follows the teachings of the German-Swiss, Thomas Erastus (1524–83), a Zwinglian who upheld the supremacy of the State in all ecclesiastical matters.

Established by Law.—The phrase seems first to appear in the early years of Elizabeth in the Declaration of Assent to the Acts of Supremacy and Uniformity in this form: "the booke of comon prayer, etc., established by the same Acte" (scil. of Uniformity, and see § 27 of that Act); and after the Canons of 1603 (Can. 4) the phrase "form of God's worship in the Ch. of E. established by law and contained in the B.C.P." becomes common. Parker in 1575 uses "set forth and allowed," and "set forth and established," apparently as equivalent. The Canons of 1603 also mention—(1) the Ch. of E. by law established under the King's Majesty, (2) Articles of Religion established in the Ch. of E., and (3) Rites and Ceremonies established in the Ch. of E. (R. and C. of the Ch. of E. by law established). The language is often ambiguous, because the drafters of legal documents persist in using the Latin order of words instead of the English, and English now is uninflected. Sometimes the phrase runs (in Visitation articles) "government (or discipline) in the Ch. of E. now established." The word "established" evidently means "allowed" or "appointed" (by the Acts of Uniformity, etc.) in such contexts as refer to the B.C.P., Discipline, or the Articles of Religion; but in the 4th Canon the Ch. of E. is said to be established by law under the King; and in the 10th schismatics are condemned who presume to take the name of another church not "established by law," where the word means "allowed" or "authorized" or "tolerated," which seems to be its meaning also in the first Act of Parliament in which the phrase "Ch. of E. as by law established" appears (12 & 13 Gul. III, cap. 2, § 3). Lord Mansfield, in 1767, giving judgement in the House of Lords, said: "The Toleration Act (1 Gul. et Mar. cap. 18) renders that which was illegal before, now legal; the Dissenters' way of worship is permitted and

allowed by this Act ; . . . it is established ; it is put under the protection, and is not merely under the connivance, of the law." "Established" therefore means "permitted and allowed" by, and "under the protection" of, the laws of this country ; it does *not* mean "founded by Act of Parliament."

Eucharist, The.—One of the titles of the Holy Communion. It denotes in Greek thanksgiving or thank-offering.

Eucharistia.—The Eucharistic Prayer, or long prayer at the Eucharist, of which the essential purpose is the consecration of the elements.

Euchologion.—Formerly, a book equivalent to the Western Pontifical and Manual combined, in the Eastern rites. The Greek *E. to mega* combines the E. and the Leiturgikon ; the Coptic E. has only the liturgies of S. Basil and S. Gregory and the service of Morning Incense.

Eulogia (Gr.).—The Byzantine *antidōron*, Fr. *pain bénit*, Eng. *holy bread*. It originally came from the surplus of the bread of the Offertory ; it expresses the blessing of communion with the Church, and having been blessed it is a lesser means of grace. It is distributed after the Eucharist in the Eastern churches, and is still used in many French churches.

Eunomians. — A sect of the semi-Arians which opposed the invocation and reverence of martyrs.

Eutychian Heresy.—Eutyches denied the two natures in Christ, a thesis condemned by the General Council of Chalcedon, 451, which affirmed that Christ was perfect God and perfect Man.

Evangel.—The Gospel.

Evangelical.—Belonging to the Gospel.

Evangelical Counsels, The Three. — Poverty, Chastity, and Obedience.

Evangelist. — (1) One of the writers of the Four Gospels. (2) A preacher of the Gospel.

Evangelistarium.—The book of liturgical Gospels.

Evangelistic Symbols, The. —Emblems of the four Evangelists, according to the general usage of the Middle Ages : S. Matthew, a man ; S. Mark, a lion ; S. Luke, an ox ; S. John, an eagle. See Ezekiel x. 14 ; cf. i. 10.

Eve, Even.—The day before a festival.

Evening Prayer. — The quire office or divine service appointed by the B.C.P. to be sung or said each evening. It was constructed out of Vespers and Compline. Also called Evensong in the Table of Proper Lessons. See CHURCHING OF WOMEN.

Evensong (Lat. *Vesperae*).—The daily evening service of the Church. See CHURCHING OF WOMEN.

Evovae, Euouae.—At the end of the melody of an antiphon it is usual to give the ending of the psalm-tone which is intended to be used with it (the mediation or first half of the tone being sufficiently indicated by the mode of the antiphon, as it is always the same, whatever the ending). Under the notes of the ending of the psalm-tone are written the vowels of "seculorum. Amen," the last two words of *Gloria Patri*. If these vowels are written out (v=u) they form the word "Evovae."

Ex animo.—Sincerely and wholeheartedly, without any reservations whatever.

Ex cathedra.—An authoritative

utterance of a bishop, supposed to be delivered "from his throne."

Ex opere operato.–The Church teaches that Sacraments confer grace *ex opere operato*, that is, by virtue of the sacramental acts instituted by God to this end, and not by the merit either of the minister thereof, or of the recipient; always provided that the recipient does not *ponere obicem*, put any bar against them. As an example: in Baptism the B.C.P. teaches that the bare act of baptism results in the regeneration of the baptized infant even where no prayer has been used, where no faith on the part of the infant can by any possibility be supposed to exist (see the service when a privately baptized child is brought to the church, and note that the question in the 1552 Book "whether they called upon God for grace and succour," etc., has been omitted in 1661); and if the child later should die before it commits actual sin, the rubric emphatically says "It is *certain*" that it is "undoubtedly saved." The Articles of 1553 condemned specifically the doctrine of *opus operatum*; but this was altogether omitted by the Elizabethan revisers in 1562.

Ex transverso.—Sideways. Lindewode, 328, describing how a woman should comport herself when making her confession, says she *genuflectet vel sedebit ad pedes confessoris ex transverso nec faciem eius respiciet.*

Examitum.—Samite (*q.v.*). But sometimes used for "amice" (*q.v.*), apparently because of the apparel (*q.v.*) of rich stuff.

Exarch.—A primate, or chief bishop. The quasi-patriarch of Bulgaria bears this title, which formerly was used by several other heads of national churches.

Excess.—Any crime or fault (*crimen, peccatum, delictum*) which may be dealt with *in foro externo.*

Excommunication, The Greater.—Exclusion not merely from the Sacraments and divine service, but also from all association with the faithful in life, and from Christian burial when dead. In England, however, no civil disability is now incurred by excommunication except liability to six months' imprisonment (53 Geo. III, cap. 127).

Excommunication, The Lesser.—This consists in being excluded from offering at the Eucharist, and from participation in the sacred rites of the Church, whilst still being allowed to share in the prayers. Lindewode, 94, 99, 110, also calls this kind of censure an interdict. It is also spoken of as separation from passive communion.

Execute, To.—To sing or say (Mass or divine service).

Executor.–The officiating priest at a service.

Exomologēsis (Gr.).—(1) A thorough and truthful confession of sin. (2) Penitential discipline.

Exorcism.—The use of prayer and other means to cast out demons.

Exorcists.—One of the minor orders, whose duties were to prepare energumens for reception into the Church. They had to learn the forms of exorcism and lay hands on the possessed, to dismiss the non-communicants, and to pour out the water for baptism. Since the sixth century they have ceased to exist as a permanent office.

Exposition.—Showing the consecrated Host, enclosed in an ooster or monstrance, to the people with a view to worship.

Extravagants. — The appendices and supplements to the Decretals of Gregory IX, published

in 1234, and includes the Sext, published by Boniface VIII in 1298, and subsequent decretals issued by him and his successor Benedict XI; also the Clementines, completed by John XXII. The *Extravagantes communes* include (1) the *Extravagants* of John XXII, (2) a collection of decretals from Urban IIII to Sixtus IIII.

Extreme Unction.—Also called aneling. Anointing a sick person with pure oil hallowed by the bishop on Maundy Thursday; occasionally presbyters have been allowed to hallow the oil for the sick in the West. In the East the oil is not hallowed until it is needed. The qualifications for receiving aneling are that the subject is very ill or in danger of death, is in a state of grace, and has attained the age of fourteen years. The effect is to strengthen the recipient in his last hours against the assaults of the enemy, and if it be the divine will, to restore his bodily health, and to give pardon of sin; by English canons it should be preceded by confession and penance. Lindewode, 36, says it should not be given except when all human aid has failed.

Exultavit.—A setting of *Magnificat* in pricksong; the first verse being intoned and chanted in plainsong, the quire continued *Et exultavit spiritus meus*, etc., in polyphony.

Exultet.—In the Latin rite a long prayer in Eucharistic form sung by the deacon on Easter Even, for a blessing on the Pascall (*q.v.*).

Exultet Roll.—A long roll of vellum containing the text and chant of the *Exultet.* Miniature pictures were often painted upside down so as to be seen by the people as the roll was unwound and fell over the desk in front of the deacon who was singing the *Exultet.*

Ewer.—A jug.

Ewer and Basin. — For the ceremonial washing of hands during Mass.

Fa-burden (Fr. *faux bourdon*; Ital. *falso bordone*).—Vocal harmonies to a church melody, in which the latter is generally placed in the tenor.

Faculty. — A dispensation or privilege granted by indulgence, to enable a man to do that which by common law he could not legally do. The court of the Abp. of Canterbury which deals with these is called the Court of Faculties, presided over by an officer called the Master of Faculties. The term is also applied in later days to the permit from the Bishop's Court to make any alteration in the church fabric, to introduce or remove any ornament, monument, etc.

Fair linen cloth, A. — When all have communicated, our present rubric directs the priest to return to the altar, and reverently to place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth. This rubric was borrowed in 1661 from the Scottish Liturgy of 1637, where it first appeared; with the addition of the word "reverently," and the omission of the explanatory words "or corporal." There was occasionally some use of a linen veil in Laudian times; for Montagu, Bp. of Norwich, inquired in 1638 if the Church had "a corporas cloth or napkin of fine linen, to cover the bread consecrated (which cannot all at once be contained in the patten), and to fold up what is not used at Communion"; and Thorn-

borough, Archdn. of Worcester, in the same year asks "Have you . . . a plate for the Bread, and a towell to lay over it?" These inquiries give some colour to the charges brought by the Puritans against Dr. Haywood, of S. Giles-in-the-Fields, and Dr. Pocklington, of Yelden, in 1641, both of whom were accused of veiling the bread in the Sacrament; as well as to accusations against Laudian divines in general, concerning the use of corporas cloths.

Faithful, The.—Christians. Those that have been baptized into the Faith.

Falding. — A kind of coarse woollen cloth, or frieze, used principally for outer clothing by those engaged in rough work (e.g. Chaucer's Shipman, *Cant. Tales*, *Prol.* 391). Also for bed covers, and side-board cloths. In the fifteenth century it is mentioned as exported from Ireland.

Fald- or **Falding-stool.**—A folding chair or seat. Sometimes misapplied to a Litany desk.

Family of Love, The.—A sect which was formed from among the Anabaptists in Holland in the middle of the sixteenth century.

Fan.—A fan is still shaken by the deacon over the offering, to protect it from flies, in the oriental rites; and was at one time common in the West also.

Fanon, Fanel.—The usual English term for the maniple. Originally it was a handkerchief; but later made ornamental, as a narrow, short piece of stuff, and worn by bishops, priests, deacons, and subdeacons, and sometimes by quire boys; at first hanging out over the left hand, then over the left wrist, where it is always now carried. Some Cistercian nuns wore fanons; there is, or was, a representation on a tomb at Port Royal of two monials each wearing one on the left wrist, dated 1288, figured in De Moleon, *Voy. Lit.* p. 235. The fanon is worn with the Mass vestments by the priest, deacon, and subdeacon; with the cope at the blessing of holy water in many rites; and by the priest for the procession and various other rites; by quire boys (wearing albes), at high Mass, as at Clugny; or when chanting the prophetic lessons on Easter Even, as at Lyons. Carthusian nuns at their consecration are invested with crown, ring, stole, and fanon worn on the right arm. These are worn again at their monastic jubilee, and when laid out after death. If a consecrated nun sings the Epistle at the conventual Mass she does not wear a fanon.

Fan-tracery.—A kind of vaulting used in late Perpendicular architecture.

Farse (Lat. *farsura* = stuffing). —An interpolation in a lesson or liturgical chant, e.g. the O.T. lesson in B.C.P. (viz. the Decalogue) is "farsed" with the Kyries, and these again are "farsed" with the addition "and incline our hearts," etc.

Fast, A.—A day or season appointed by the Church to be kept by fasting.

Fasting.—Self-denial in taking food both in respect of quantity and quality.

Father.—A title given by custom to a priest who is a member of a religious community. It does not belong to any secular priest, and is given to them only in ignorance.

Father in God, A.—A bishop.

Fathers, The Ancient.—See FATHERS OF THE CHURCH.

Fathers of the Church, The.—A title given to the chief Catholic writers on theology during the first five hundred years or so of the Christian era.

Feasts, Classification of.—*At Sarum*, eight groups: (1) doubles, (*a*) principal, (*b*) greater, (*c*) lesser, (*d*) inferior; (2) simples, (*a*) with a triple invitatory to *Venite*, (*b*) with a double invitatory, and ruling of the quire, (*c*) the same but without rulers, and (*d*) with a simple invitatory. *At York*, four groups: (1) principal doubles; (2) lesser doubles; (3) feasts of nine lessons; (4) those of three lessons. *At Hereford*, four groups: (1) principal; (2) double; (3) semi-double; (4) simple. *At Westminster*, eight groups: (1–5) according to the number of chanters in copes, 8, 5, 4, 3, or 2 (the whole convent being in silk copes); (6) when the convent was in albes; (7) those with twelve lessons at Mattins; (8) those with only three. All of these had a further group commemorated only by a memory. *In the Roman rite*: (1) double; (2) semi-double; and (3) simple.

Feretory.—A bier, or a tomb. Also a shrine for relics or the body of a saint; both one that could be carried in procession, and one fixed in the church.

Feria (Lat.).—A weekday. But in the numbering of ferias, Sunday is included. Originally *feriae* were holidays, festivals; and this meaning is retained in the phrase *dies a populo feriati*, popular holidays.

Feriae de Exceptato.—Monday, Tuesday, and Wednesday in the sixth week of Advent in the Ambrosian rite. A special Mass is provided for each day; the Litany of the Saints is said before the Mass, and the only chants are the *cantus* after the Epistle, and the *Sanctus*. If Christmas Day fall on one of these days, the ferias are observed the week before.

Ferial.—Belonging to a weekday; opposed to "festival." See FERIA.

Fermory, Farmery.—The infirmary of a monastery.

Fertur.—A feretory or shrine.

Festum loci.—The festival of the place, i.e. the day of the saint or mystery in whose honour the church was dedicated, of which a weekly commemoration was kept.

Fête-Dieu.—The popular French name for the Feast of Corpus Christi.

Feudary (Lat. *feodarius*).—A lay officer of a monastery who looked after the fees held of the abbot and convent, exacting the necessary services.

Fiertre (Fr.).—A canopy.

Fifteen O's, The.—Fifteen prayers beginning with "O" addressed to our Lord, ascribed to S. Bridget.

Filiola.—The lesser corporas used in the Spanish rites to cover the chalice, even at the elevation.

Filioque Controversy, The.—That concerning the addition of the words "and the Son" to the clause "proceeding from the Father," in the Creed. It was first done at the third Council of Toledo, in 589, and gradually spread to other Churches in the West. In 809 Pope Leo formally decided against the addition. The Greeks objected to it on two grounds: (1) that only a General Council had the right to alter a creed drawn up by a General Council; and (2) that it implied two sources of Godhead in the Holy Trinity, a notion which they wrongly attributed to the Westerns. This unfortunate confusion, through lack

of precise statement, was one of the points which led to the final schism between East and West in 1054.

Fillet.—A small flat band used between mouldings, to separate them from one another.

Finial.—The termination of a pinnacle.

Firepan.—A pan used to bring in hot coals from a fire to put in the censer, in order to burn incense. Mediaeval clerks were warned to fetch fire in the firepan, and not in the censer.

Firma.—The annual rent of an estate leased or let to farm for a term of years.

First-fruits.—The first year's profit of a spiritual living in one year, given throughout all Western Christendom, formerly, to the Pope. Several Acts were passed in England in restraint of these, but were unsuccessful, until they were annexed to the Crown by 26 Hen. VIII, cap. 3. They were restored to the Church in 1703 under the name of Queen Anne's Bounty (2 & 3 Annae, cap. 11).

Fish.—Used in the primitive Church as a symbol of our Lord. Probably from the initial letters of the Greek words meaning "Jesus Christ, Son of God, Saviour" (*Theou uios Sōtēr*), forming by anagram the Greek word *I-ch-th-u-s* = fish.

Fistula.—A tube through which the faithful could be communicated with the Sacrament of the Blood by sucking it from the chalice. Commonly used up to the twelfth century or even later.

Fitches, Fitchews.—The fur of the polecat.

Five Wounds, The.—Represented in stained glass, etc., by a pierced heart, and the pierced hands on either side above, and pierced feet below.

Flabellum.—Also called *muscarium*. A fan to drive flies away from the chalice. Usual in the East; less so in the West. Some of the larger churches in England used them up to the fifteenth century.

Flagon.—(1) One of the vessels specified in the B.C.P. to contain the wine for the Eucharist. (2) A vessel for bringing the wine or the water to the altar.

Flamboyant Style, The.—A style of architecture in France contemporary with the English Perpendicular style. So-called from the flame-like wavings of its tracery.

Flammeolum.—(1) A veil, such as was worn by women. (2) In some cases in this country the term is also used for a linen corporas.

Flannel, Flannen.—A cloth made of woollen yarn, slightly twisted in the spinning, and of open texture; apparently first manufactured in Wales, whence the mediaeval name for it, Welsh cotton. (*Flan* = Keltic *llan*, wool.)

Fleur-du-lys (Fr.).—Flower of the lily, or, rather, of what we call the iris. Used in architecture and heraldry. Originally, according to some, a frog, in the arms of France, representing golden frogs in the water (azure), common around Paris in early days.

Flourishing Wax.—Red and green wax for making "flowers and roses" to put on tapers or torches; such ornamentation was called garnishing, dressing, or flourishing.

Flowers.—In mediaeval days, and indeed up to the nineteenth century, there were no flowers set in vases on the altar; but they were hung about the quire and sanctuary, and strewn on the floor, on festivals. On Palm Sunday at *Gloria, laus*, and on Whitsunday in some

churches during Terce at *Veni Creator*, and during Mass at *Veni Sancte Spiritus*, flowers were cast down from above. Bishops and priests used, specially in London, to wear garlands of roses, woodruffs, etc., on their heads in processions, etc. Sometimes real flowers were wreathed around votive tapers and torches; but more usually the flowers thus used were made of coloured wax. (See, e.g., Hist. MSS. Comm., 6th Rpt., Appx. 600.)

Foderatus.—Furred, or lined.

Font, Consecration of.—In the mediaeval rites the baptismal water was solemnly hallowed on Easter Even and Whitsun Eve, and also before any baptism, if consecrated water were not ready there. It was retained in 1549, but removed in 1552; in 1661 it was carefully reintroduced, with the definite precatory invocation, *Sanctify this water to the mystical washing away of sin.*

Font Cloth.—Unless there were any candidates for baptism, on Easter Even and Whitsun Eve, after the consecration of the font neither oil nor cream was poured in, nor was the Baptismal Service proceeded with, but the font was covered with a fair linen cloth, called the font cloth.

Font Taper.—This was a large taper, of two pounds or more, carried by a clerk (who held it with his hand covered by a special towel or sudary) to the font on Easter Even, for the blessing of the font (during which prayer, just before the invocation, the priest took it and spilled some of the wax into the water in the form of a cross, and then plunged the taper into the midst of the water, making the sign of the Cross with it). In many places it was also carried in the processions to the font in Easter Week.

Footpace of an Altar, The.—The uppermost step, forming the platform upon which the altar stands; called in Italian *pradella* (*q.v.*).

Forel.—The usual name for the case or burse in which the corporasses are kept.

Forged Decretals.—A collection of spurious decretals, with some genuine, which first was heard of at Mainz towards the middle of the ninth century, with a preface by Isidorus Mercator; wrongly attributed to S. Isidore of Seville. It was concocted with the idea of protecting bishops from the encroachments of the civil power, by substituting the jurisdiction of the Pope for that of the metropolitans.

Form.—(1) The form of a Sacrament denotes the spoken words used in administering it (as in Baptism), or in consecrating it (as in the Eucharist), being either *ordained* by Christ (as in the former), or used by custom in the Church (as in the latter). (2) In mediaeval times a thing similar to, if not identical with, what we now term a Litany desk. (See Legg, *The Clerk's Book*, H.B.S. 1903, pp. 114, 115.)

Form of Consecration of the Eucharist.—In the Gospel accounts of the Institution our Lord (1) took bread, (2) blessed it, *or* gave thanks (S. Paul and S. Luke), (3) brake it, and (4) gave it to the disciples, saying *This is My Body*, etc.; and similarly with the cup. Blessing a thing, and giving thanks over it, were synonymous to the Jews; and the words *This is My Body*, etc., *This is My Blood*, etc., were our Lord's words of administration and not of consecration. Up to the fourth century the Fathers attribute the consecration of the elements to prayer; S. Chrysostom

and others attribute it to the words *This is My Body*, not as spoken by the priest, but as spoken by our Lord at the Institution : just as God said in the beginning *Increase and multiply*, once for all, which through all time is effective, so Christ's words, spoken once for all, work the perfected sacrifice ; but the actual application of this power is in answer to the prayer for the coming of the Holy Ghost, the epiclesis. Since the thirteenth century, in consequence of the desire for precision amongst the Schoolmen, our Lord's words of administration have been held in the West to be the effective words of consecration, and the mark of this is seen in the rubrics for a second consecration in the B.C.P. But since all allow that these words are not effective unless used with intention, which is expressed in the prayers before and after, and since some ancient liturgies do not contain these words, but only a prayer for the Holy Spirit to hallow the oblation, it seems clear that the whole prayer is the form, and that the words *This is*, etc., at the very most can only determine the moment when the prayer takes effect. To the Eastern Church the narrative of the Institution is the charter or mandate for what we do, the anamnesis and oblation the doing what Christ ordered, and the epiclesis the essential part of consecration.

Formulary.—A book containing prescribed forms or a confession of faith.

Fornication.—An act of sexual immorality committed by two persons, male and female, who are not connected by blood within the prohibited degrees of kindred, and are neither married nor contracted.

Forthfare Bell. — The knell, tolled for a soul that has fared forth from the body. Hooper forbade its use to be continued in Gloucester and Worcester Dioceses in 1551–52, but allowed instead the passing bell if asked for.

Fraction.—The breaking of the bread after the Eucharistic consecration.

Franciscans. — Friars of the order founded by S. Francis of Assisi in the thirteenth century. Also called "Gray Friars" (*q.v.*) and "Minorites."

Frankalmoigne.—A spiritual tenure whereby religious corporations held lands of the donors, to them and their successors, for ever ; free of all save religious services and *trinoda necessitas* (*q.v.*). This tenure is expressly excepted by 12 Car. II, cap. 24, § 7, and so still exists. Failure to comply with the terms of service could only be remedied by the lord complaining to the visitor of the corporation, herein differing from tenure by divine service.

Frankincense.—That is, pure, unadulterated incense: viz. gum olibanum.

Frater, Freytour.—The *refectorium* or dining hall in a religious house.

Fraternity, A.—A brotherhood.

Free Chapel, A.—One that is free from the jurisdiction of the ordinary.

Free Will. — The power to choose good or evil ; a power denied by Luther and Calvin.

Fresco (Ital.).—Fresh. A painting in water colour on fresh plaster on a wall or ceiling. It is inaccurate to use the term for other forms of mural painting.

Fret.—A rectangular ornament

used in classical architecture. Formed by small fillets intersecting one another at right angles.

Friar, Frere (Lat. *frater*, a brother).—A member of a community of priests, living in accordance with a Rule of obedience, poverty, and chastity. For the various orders, see under their several names.

Friary.—A house of friars.

Frick-Friday.–Friday in Whitsun Week: on which day at S. Edmund's, Salisbury, they used to have a "gathering" for the wives' dance. The name is apparently connected with the verb *friken*, to dance.

Frithstool. — "Frith" is English for "peace, safety." The seat, usually of stone, placed near the altar in many churches, giving inviolable protection to any person who sought sanctuary within the church. In a few cases the frith-stool is found in the nave or aisle.

Front, Frontal.—The hanging before the western front of the altar, often called the nether or lower front. The hanging behind and above the altar, of the same size and shape, is known as the upper or over-front, reredos, super altar cloth, or over-table. In inventories the two are also termed front and counter-front, the two altar cloths above and beneath, dorse and redorse, *tabula* and *contratabula*, reredos and frontal, *frontale et suffrontale*, etc.

Frontell (Lat. *Frontellum*). — The older name for the frontlet (*q.v.*), not to be confused with the term frontal.

Frontilectum.–A frontlet (*q.v.*).

Frontlet.—A narrow strip of stuff sewn on to one of the linen cloths of the altar as an apparel, and hanging over the front so as to conceal the attachment of the lower frontal.

Fruits of the Spirit, The Nine.—Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Temperance.

Fumigation.—The purifying of a church, or part of a church, or of a person or persons, with incense.

Funeral.—The ceremony of a burial.

Funeral Lights.—These were usually four, sometimes five, sometimes only two, large candles set about the herse during the Burial Service. At the funerals of the great, the quire also carried tapers, and others held torches in varying number. This latter practice continued at least as late as George III's reign.

Funeral Pall.—A covering for the coffin at a funeral.

Furruretus.—Furred, or lined.

Fustian.—A coarse velvety cotton cloth, apparently having a linen warp and a cotton woof. It was first made at Barcelona; in the fifteenth century and later Venice became famous for its manufacture. In 1430 fustian is mentioned as imported from the Netherlands and Prussia. Afterwards imitated in Norfolk in wool. In the sixteenth century Augsburg and Milan fustians are mentioned, and also Jeanes fustian (i.e. from Genoa). It was woven in the same way as velvet, including the shearing of its surface to produce a short pile or nap. In order to produce a pure white material it was sometimes "chalked," just as breeches and belts are nowadays with pipeclay. Now it denotes a thick twilled cotton textile with a short pile or nap, usually dyed some dark colour. Abbot Stephen Harding is said to have forbidden chasubles in his church to be made

of anything but fustian or linen, *c.* 1114. In 1503 it cost 7*d.* the yard.

Fustian Napuls, Fustian Apes.—It does not appear that Naples was ever an exporter of textiles; and Whytford (*Martiloge*, H.B.S., 59, 167) writes: "In naples at messany" and "In napules at venyse," where he means "in Apulia"; so that the phrase means fustian from Apulia, made at Venice, which was long famous for its textile industry, including fustian making.

Gable.—In the Middle Ages the end wall of a church or other building, the upper part converging to a point on account of the slope of the roof on either side. The east window is often called the gable window.

Gabriel, Feast of S.—Walter de Bronescombe, Bp. of Exeter, instituted this festival in 1278, to be kept on the first Monday in September in the cathedral church; thence it spread to Wells by the middle of the fourteenth century. Edm. Lacey, Bp. of Exeter, composed a new service for this feast about 1451. It was adopted at Salisbury in 1451.

Galilee.—A name given to the porch of some cathedral churches, and at Durham to a chapel at the west end.

Gallery.—Also called a loft and a halpas (*q.v.*). In town churches in the early sixteenth century, owing to the growth of the population and the usual impossibility of extending the area of the church, recourse was had to galleries with pews. They were sometimes allotted to all the girls or the boys or the married women; one reads of the maidens' halpas, the wives' loft, and so on.

Gallican.—Belonging to Gaul, before the kingdom of France came into existence. The name is also applied in later times to the upholders of national tradition in France in matters of religion, in opposition to those called Ultramontanes (*q.v.*).

Gallican Liturgy, The.—The liturgy which existed in Gaul before it was ousted by the Roman. The name is also applied to a liturgy of the same type which existed in early times all over Christianized Europe outside Rome itself.

Gallican Psalter.—A translation from the Greek into Latin by S. Jerome at the instance of two ladies, Paula and Eustochium.

Gang Week.—Rogationtide. So-called from the processions customary then. (Icelandic *ganga*, to go.)

Gardevyaunce.—See *Chest.*

Gardinum Sacristae. — The garden attached to a monastic, cathedral, or collegiate church. In his will (1472) Henry VI designed that at Eton "for to sett in certaine trees and flowers, behovable and convenient for the service of the same church." Thomas Rudborne mentions one at Winchester, near the Lady chapel (*Angl. Sacr.* i. 209); and many others are recorded, though nothing is said about providing flowers for the church from them.

Gargoyle.—A projecting spout used to throw the water from a gutter off the wall. Often carved into grotesque shapes.

Garlands (in Lat. *sertae*). — Garlands were worn by priests and clerks in processions, etc., and by bishops. Commonly they were of real flowers or leaves: roses, woodruff, honeysuckle, and box are met with in churchwardens' accounts.

At Salisbury and other places they had metal garlands studded with jewels. The garlands were also worn at the public services of the Church, as Polydore Vergil noted.

Garth.—A yard or garden, specially one enclosed by the cloister of a religious house or a cathedral church.

Gasinges.—Spectacles.

Gaudete.—The third Sunday of Advent. So-named from the initial word of the office, *Gaudete in Domino semper*, etc.

Genealogies.—At Mattins of Christmas, after the ninth lesson the Gospel, S. Matthew i. 18–21, was solemnly sung to a special chant by a deacon, with the same ceremonial as at the Gospel at Mass. After this *Te Deum* was sung, followed by the midnight Mass. Similarly, on the night of the Epiphany (i.e. of 5–6 Jan.) was sung the Gospel, S. Luke ii. 19–23; except that no Mass followed. The rite seems to have been kept up in some places in Queen Elizabeth's reign: Dugdale, writing of Christmas Day at the Inner Temple, says, "at service time this Evening the two youngest Butlers are to bear two Torches in the Genealogia" (*Origines Juridicales* (1666), 155).

Genuflexion.—Bending the knee, making a curtsey. See INCLINATIONS.

George, Feast of S.—This festival, which belongs to the ancient Roman nucleus of the *sanctorale*, was raised to the rank of a greater double feast in 1415 by Henry Chicheley, Abp. of Canterbury, for his province, to be observed as that of the patron and protector of the English nation, at the request of Henry V, who attributed his victory at Agincourt largely to S. George.

Gesina, S. Mary in.—Also written *in Jesina*, Jusyan, gesene. The term means "in childbed," and was evidently a representation in picture or statuary of what we now call the Christmas crib (*q.v.*), with our Lord in the manger, S. Joseph, and the Shepherds, and the Magi, standing or kneeling by. There was an altar with this dedication at Salisbury, and a piece of statuary or imagery at Wells mentioned from 1384 to 1506. Will Dowsing smashed up something of the sort at Benacre, Suffolk, April 6, 1643.

Gete, Geet.—Jet: a favourite material for a pair of bedes, or rosary.

Gilbertines.—An order founded by S. Gilbert of Sempringham in 1146, for men and women. They usually had double houses, one for men following the Rule of S. Austin, and another for women following that of S. Bennet.

Gild, Guild.—An association of men of the same craft, or of men who desired to carry out some particular object, specially in connection with the church; e.g. the maintenance of some chapel, service, or a light in the church.

Girdle.—(1) The girdle to confine the albe at the waist: sometimes of linen rope, or of tape, or ribbon, and in colour sometimes white, sometimes scarlet, or blue. No colour seems to have been forbidden. (2) Tucking-girdles, to tuck up the long ordinary dress before putting on the albe, etc. (3) One to gird the cassock: sometimes a leathern belt.

Glaucous.—A light bluish-green with a white sheen in it; possibly produced in the weaving by a short, sparse, and fine white pile on the coloured ground. The colour of the foliage of so many sea-side plants,

e.g. the horned poppy (*Glaucium luteum*), the sea-holly (*Eryngium maritimum*), or of the pinks and carnations of our gardens.

Glebe.—Land, meadow, or pasture belonging to a parsonage or vicarage, over and above the tithes, for the maintenance of the parish priest.

Gloria in Excelsis.—The first words of the Latin version of the angelical hymn, "Glory be to God on high." Of Greek origin, a hymn sung at Mattins. It was originally introduced into the Roman rite during the fifth century at the Christmas Mass celebrated at midnight in imitation of the custom of the Church of Jerusalem, at the basilica of S. Mary Major, founded in 435. About 500, Pope Symmachus extended its use to Sundays and feasts of martyrs, but only at episcopal Masses. Presbyters were allowed to say it at their first Mass, and on Easter Day. In the latter half of the eleventh century this restriction was done away; and the hymn was used by all priests on Sundays and festivals except on Childermas, and during Advent, Septuagesima, and Lent. Nevertheless it was used at papal Masses in Advent at the time of Mabillon's *Ordo romanus XI* (twelfth century), and at Toulouse. It was introduced into the Mozarabic rite and sung during Advent, but not in Lent after the first Sunday; and a collect based on its themes was said after it. When Cardinal Ximenez restored the Mozarabic rite in the sixteenth century he omitted the Advent recitation of the hymn, but retained the collect after it; and it is still sung, up to and including the first Sunday in Lent. Durandus notes that the Bp. of Bethlehem used the hymn at all Masses, even those for the departed.

In the Ambrosian rite it is not used on the six Sundays in Advent, nor during the whole of Lent; but is said on Septuagesima, Sexagesima, and Quinquagesima Sundays, as usual.

In the first B.C.P. this hymn was retained at the beginning of Mass, but in the second, and all subsequent, it is said just before the Blessing. Since in our present B.C.P. it forms part of the norm of the Mass (unlike the Roman rite in which it is only inserted on certain days) it is illegal to omit it; and quite unreasonable to say it without note at sung Masses on certain days because it is not then used in the present Roman rite.

Gloria, laus.—The well-known hymn, Englished as *All glory, laud, and honour*, sung in the Palm Sunday procession. After the second procession, with the Host, had met the first, near the church porch, "certain children, standing upon a high place right against the people, sing with a loud voice a certain hymn in praise of our Saviour Jesus Christ, which beginneth *Gloria, laus*. At the end of every verse, the children cast down certain cakes or breads, with flowers" (Becon, *Early Works*, 114). A gallery for this purpose may still be seen in the south porch at Weston-in-Gordano, Somerset.

Gloria Patri.—The first words of the Latin version of the doxology used at the end of psalms and canticles, "Glory be to the Father, and to the Son," etc. In the Mozarabic rite it always runs "Glory and honour be to the Father," etc.

Gloria tibi Domine.—The response of the people to the announcement of the liturgical Gospel-lesson at Mass, Mattins, and Baptism. Bisse (1716) remarks: "this usage,

borrowed from ancient liturgies, our Reformers continued in ours; and though afterwards discontinued in the rubric, yet custom still continues the use of it in most cathedral and in many parochial churches; and the voice of custom is in many cases the voice of law" (*Beauty of Holiness* [1842], 169).

Gloss, Gloze.—An explanation of a difficult or doubtful passage or word.

Gnostics.—A number of sects who claimed to have a special knowledge (Gr. *gnōsis*) of the mysteries of God. They all shared the Manichaean view of the inherent badness of matter.

God's Acre.—A churchyard. Translation of the Mod. German *Gottes-acker*.

God's Board.—A mediaeval name for Holy Communion; less frequently applied also to the altar.

Gold, Cloth of.—A fabric having (1) both warp and woof of gold wire or thread, or (2) a warp of gold woven with a web of silk. Many varieties are mentioned and distinguished, but the differences between them are not clearly known now. Thus the wardrobe accounts for the coronation of Richard III (1483), under "Cloth of gold of divers works and divers making," include crimson cloth of gold, crimson cloth of gold upon satin, crimson cloth of gold emayled [enamelled], crimson tissue cloth of gold, Bawdkin with Lucca gold (*Ant. Repert.* ii, 248). (See BAWDKIN, COPPER GOLD, CYPRUS, IMPERIALIS, LUKE'S GOLD, RAGEMAS, SICLATON, TINSEL, TISSUE, VENICE GOLD.) Cloth of gold of damask was a costly fabric apparently similar to tissue, e.g. Arundel, 1517: a fruntell of gold cloth called damask velvet. The gold thread (or wire) of Venice cost 28*s.* to 30*s.* the pound in 1502; but gold of damask was 4*s.* 8*d.* the ounce (*Exp. of Eliz. of York*, 8, 24). Cloth of gold as well upon velvet ground as satin ground was bought in 1480 (*Wardr. Acct. Ed. IIII*, 129); in 1397 cloth of gold of Cyprus with the ground of red satin (*Inv. Thomas, d. of Glos.*); apparently the silken web was woven over the gold warp in the same way as satin (*q.v.*) is woven.

Golden Legend, The.—A collection of lives of the saints, and illustrations and explanations of the mysteries, forming the kalendar of the Christian year. It was first put together in this form and under this title by Jacobus de Voragine, Abp. of Genoa, about 1275.

Golden Litany, The.—A mediaeval litany on the Life of our Lord, frequently found in Primers and Books of Hours.

Golden Mass, The.—The Mass *Rorate celi*, said on Ember Wednesday in Advent.

Golden Number, The, of a year is the number of that year in the Metonic cycle of nineteen years. By Meton's law the new moon falls on the 1st of January every nineteen years.

Golden Rose, The.—On mid-Lent Sunday the Pope used to carry a golden rose in the procession, which he presented afterwards to some prince whom he desired to honour, and usually from whom he desired some favour. These roses were blessed by the Pope, anointed with the cream, and made fragrant with musk (*sancto chrismate delibutam, et odorifico musco aspersam, nostrisque manibus benedictam*). Eugenius IIII sent one to our King Henry VI in 1446, and Julius II to Henry VIII in 1510.

Golgotha (Heb.).—The name

of the hill where Jesus was crucified, and where legend said Adam was buried. Applied in the Middle Ages to a representation of a mass of stones with Adam's skull at the foot of the rood. At Cullompton, Devon, the old Golgotha is preserved in the church, under the tower.

Good Friday.–The day on which every year Christians commemorate the crucifixion and death of our Lord on the Cross.

Gospel.—(1) The "good news" of the Incarnation and Redemption. (2) One of the accounts written by the Four Evangelists of our Lord's life on earth. (3) A passage from one of the four Gospels read at each celebration of the Eucharist.

Gospel Lectern.—In England the better furnished churches had a lectern, usually of latten, and often with the part whereon the book rested in the shape of an eagle, placed on the north side of the presbytery, whence the liturgical Gospel was read; and in some churches also the Epistle. In some Derbyshire churches stone desks are found built into the north wall.

Gospel Lights.—Candles used at the reading of the Gospel in the Liturgy, or, on certain days, in the third nocturn of Mattins.

Gospeller.—The deacon (or priest) appointed to read the liturgical Gospel at the Mass.

Gossip.—*God-sib*, a godparent.

Gothic Architecture.–Pointed architecture. A misleading title formerly applied in contempt by those who could see no merit in any architecture but that in the classical style.

Grace.—The supernatural gift which God gives us to enable us to attain salvation.

Gradale, Graduale.–In English called "Grail." (1) The anthem sung immediately after the Epistle or O.T. lesson at Mass. The origin of the name is probably to be found in the Latin *gradalis*, = fine or excellent, applied to this series of anthems because they are the finest chants in plainsong. The derivation from *gradus* = step seems less likely, as the Alleluya and Tract were also sung from the steps of the ambo. (2) A book which is so called from the grails which it contains. But it also has the service for sprinkling with holy water, the offices of the Mass, *Kyries* with their tropes, *Gloria in Excelsis*, grails, *Alleluyas*, and tracts, sequences, the Mass Creed, offertories, *Sanctus*, *Agnus*, communions, etc., which belong to the quire's part in singing high Mass (Lindewode, 251).

Gradin. — A recent term, borrowed from the French, to denote a shelf on and at the back of the altar on which the cross, candlesticks, etc., were set. The thing itself has no real connection with the halpas or shelf (*q.v.*) of the late mediaeval altars, but seems to have been brought in to evade a supposed (secular) prohibition from setting cross and lights directly upon the *mensa*. (cf. Gasquet and Bishop, *Ed. VI and the B.C.P.*, 51 note.)

Gradual Psalms, The.–Psalms cxx to cxxxiv. The origin of the name is not known for certain.

Grail.—See GRADALE.

Grange.—An outlying farm belonging to a monastery.

Grate, Crates (Fr. *une grille*). —The barred opening in the door through which nuns of an enclosed order can speak to persons not of the order.

Gray Friars.—Franciscans, Minorites, Friars Minor. Founded by S. Francis of Assisi in 1209. The fervour of their preaching, combined

with their simplicity and strict rule, made them sought after in all countries. By degrees several relaxations were introduced into their Rule, and many members of the Order have been renowned for their learning. From time to time various reforms have arisen, one of the best known being that of Paulet de Foligny in 1368, called the Observants, known in France as *Cordeliers*. Another was that of the Recollects, begun in Spain in 1484; and the Capuchins, or Discalced, started in the early part of the sixteenth century.

Great Fast, The.–The Eastern name of Lent.

Great O's, The.—A series of eight anthems upon *Magnificat*, each beginning with "O," used before Christmas each day, beginning on December 16th with *O Sapientia* (which is marked in the kalendar of the B.C.P., and is not the name of a saint).

Great Tithes.—See TITHES.

Greater Entrance.—The procession in which the oblations are carried from the place of preparation (in the Greek Church, the *prothesis*) to the altar. In the Byzantine rite the *Kherubikon* is sung the while: and a hymn is used in many churches in this country during this procession.

Gredeline, Grideline.–"A fine pale reddish purple or peach colour, enclining to a blew or violet" (Parkinson, *Paradisus* (1629), 311). From O.Fr. *gridelin*, flax grey.

Gree.—Step.

Greek Church, The.—Properly, the Greek-speaking Christians who are under the authority of the Patriarch of Constantinople, but also more loosely used for the whole Eastern Orthodox Church, in contrast with the "Latin" or Roman Catholic Church.

Gregorian Chant. — Another name for plainsong. But more strictly the name belongs to the body of plainsong as revised under S. Gregory, or which has been composed since on exactly the same lines, e.g. many alleluyas and responds. It is incorrect to apply the name to the Ambrosian Chant as still used at Milan, or to the Mozarabic Chant used at Toledo, or to the sequences and other later developments of plainsong.

Gregorian Kalendar, The.–The corrected kalendar introduced by Pope Gregory XIII in 1582, whereby three leap years in 400 years were to be omitted, in order to adjust the kalendar to the true motions of the earth round the sun.

Gremial.—(1) The barme-cloth (*q.v.*) or apron used by a bishop pontificating, when he sits down. (2) A resident member of a university or society.

Greveling.—Groveling (in prostration).

Grille.—A lattice or grating.

Groom of the Vestry. — An official of the Chapel Royal, corresponding with the sacristan of a parish church.

Gross, Advowson in.–The right of presentation to a benefice, which has been detached from a manor or land, and been annexed to the person of the owner.

Guesthouse.—A part of every great religious house. It was arranged so as to accommodate the guests of the monastery in such a way as to disturb its privacy as little as possible.

Habit.—Official costume, specially of monks or nuns.

Habitual Grace.—That which is granted in the Sacraments, con-

trasted with "actual grace," whereby, apart from the Sacraments, God moves and aids the soul.

Hades.—The temporary abode or state of departed spirits.

Hagioscope.—A name coined from the Greek for what is more commonly known as a squint (*q.v.*), a passage cut obliquely through walls and pillars so that persons at the side of the church or in a transept can see the priest standing at the high altar: probably in order to see the sacring.

Hair, Hair Cloth.—(1) In the later Middle Ages, from the fourteenth century onwards, it was usual to have a cloth of hair to cover the stone altar slab to protect the linen cloths lying over it from the sharp edges of the stone, or perhaps from the moisture precipitated on the cold stone. It cost about 5*d.* or 6*d.* a yard. Warham in 1511 found that at Coldred there was lacking an altar cloth, and a hair to lie under the cloth, and ordered them to be got (*Brit. Mag.* xxix. 627). (2) From motives of asceticism a shirt of hair cloth was often worn, to mortify the body.

Halidome.—A holy thing, holy relics.

Halifax Cloth.—Woollen cloths from Halifax, Yorkshire, of various kinds.

Hallow.—To make holy, sanctify, consecrate.

Hallowmas, Allhallowen.—Now more commonly called All Saints' Day, November 1st.

Halpas, Hautpas.—(1) A loft or gallery, e.g. for the organ to stand in. (2) A thing, known also as a reredos, form on the altar, coffin to lie on the altar, and shelf standing upon the altar, which was used on the high festivals at the high altar in order to display the church plate to the best advantage. Often it had a cloth to cover it as a sort of frontlet (*Introd. to Eng. Lit. Col.*, S.P.C.K., 1920, pp. 14 sq.).

Harden.—A coarse fabric made from the "hards" of flax or hemp, used for sheets, aprons, etc. In 1430 it was valued at 3½*d.* the ell; and 4*d.* a yard in 1568.

Harrow.—One of the names of the Lenten herse (*q.v.*), e.g. at S. Stephen's Walbrook, London, in 1558, where they had "a harrow for tenebris candles in passhon weke."

Hatchment.—A shield, having on it the coat of arms of a deceased person, hung against the wall of his house, or, after the funeral, against the wall of the church.

Healing Oil.—The oil used for anointing sick persons.

Hebdomadal.—Belonging to a week.

Hebdomadary.—A priest appointed to do certain duties for a week. In regular churches many of the duties (such as officiant at divine service, precentor, etc.) were performed in rotation by those who were qualified for the particular office, each doing it for one week only.

Hegumenos, or **Archimandrite.**—The abbot of a monastery in the Eastern Church.

Helvidian Heresy.—Helvidius taught that our Lady had other children besides Jesus. He was opposed by S. Jerome (383). In the sixteenth century some revived this heresy, but were vehemently opposed by the leading Reformers in this country.

Henoticon (Gr.).—Instrument of union. It was issued by the Emperor Zeno at Constantinople in 482 with a view to settling the Monophysite controversy. It was

an ambiguous document, however, and failed of its purpose.

Hereford, Use of.—One of the uses, or diversities in saying and singing, mentioned in the preface *Concerning the Service of the Church.* The Mass book was printed in 1502, and the Breviary in 1505. The Hereford Use was adopted also at the college of S. Katherin d'Aignebelle in Savoy in 1267, and lasted on there till 1580.

Heresiarch.—The principal or the original leader of any heresy.

Heresy.—A false opinion, contrary to the doctrine of the Church.

Heretic.—One convicted of heresy; but those who cling to their own opinion, though false, not from obstinacy, but are seekers after truth and ready to embrace it when they have found it, cannot be called heretics.

Heretico comburendo, Writ de.—A writ for the burning of him or her who relapsed into heresy after having been convicted by the bishop, and was handed over to the temporal courts for punishment. Brought in by the Act 2 Hen. IIII, cap. 15 (1400), and abolished in 1677 by 29 Car. II, cap. 9.

Hermit.—See ANCHORET.

Hermitage.—The hut or cell where a hermit lived.

Herse.—(1) A structure to carry and cover the corpse during the burial service, consisting of an open frame over the place for the body, on which the herse cloth or pall is laid, with handles by which it can conveniently be moved. (2) The candlestick used at Tenebrae. See HARROW, JUDAS CROSS, LENTEN HERSE.

Hierarchy.—The series of orders of ministers in the Christian Church in respect of government. See ORDER.

High Altar. — The principal altar in the church, situate at the east end of the high chancel.

High Commission Court.—Set up by 1 Eliz., cap. 1, to reform and correct ecclesiastical abuses, heresies, schisms, etc., etc. The Court took advantage of the very general terms of the Act to use wide powers of fine and imprisonment, gradually extending its jurisdiction beyond purely spiritual causes, and so was abolished in 1641 (16 Car. I, cap. 11).

High Mass, Missa Alta. — Mass of the day, with a deacon, subdeacon and other ministers, and usually sung. The term was also applied to a votive Mass sung by the bishop's order instead of the Mass of the day.

High Steward, Archbishop's. —He performs similar ceremonial functions at the enthronement of an archbishop to those of the Lord High Steward at a coronation.

Hirmos (Gr.).—A kind of anthem used in the Eastern Church.

Historia.—A lesson in the Breviary from the O.T. (other than the prophetical books) or from the life of a saint.

Hock-days, or **Tide.** — Monday and Tuesday after Low Sunday. It was a usual time for "gatherings" or special collections of money for parish purposes, sometimes from the women on the Monday, and from the men on the Tuesday.

Hogglers' Light. — A votive light maintained by the gild of hogglers, the lowest class of labourer.

Holland.—Linen cloth imported from Holland, mostly of superior quality. In 1502 it cost, for shirts, 2*s.* the ell (*Exp. of Eliz. of York*, 17). At Bristol, between 1450 and 1550 the price varied from 11*d.* to 7*d.*

the ell, apparently according to the quality; in 1581 it was 3*s.* the ell. Used for altar cloths, albes, surplices, etc.

Holy Bread.—The *eulogia* or *pain bénit* distributed after the high Mass as a substitute for Communion. In the later Middle Ages it was kept to protect from epilepsy, demons, etc. See EULOGIA.

Holy Candles.—Candles that had been blessed by the priest on Candlemas Day and kept "to light up in thunder, and to bless men when they lie a-dying."

Holy Cloth.—A Kentish name for the canopy held over the bride and bridegroom at a wedding, better known as the carecloth (*q.v.*).

Holy-loft.—The rood-loft.

Holy Water.—Water which has been blessed, and used to sprinkle the quire and congregation before high Mass. Some is also placed in a vat or basin near the entrance of a church, for those who pass in or out to sprinkle themselves withal.

Holy Water Stock.—The pillar on which the vessel to hold holy water at the church door was fixed; often applied to the basin itself, even when it was not built as if resting on a pillar.

Holy Water Vat or **Font.**—The vessel to contain holy water carried in processions.

Holy Week.—A modern name in England for Passion Week (*q.v.*), but in Latin, and the Romance languages, the usual name for it.

Homage.—Voluntary service rendered in fulfilment of an oath or promise; also an acknowledgement of fealty or services due; an obeisance.

Homilies.—The first Book of Homilies was published in 1547, 1 July, 1 Edw. VI; the second Book was put out in 1563. Both, according to the thirty-fifth Article, "contain a godly and wholesome doctrine," "necessary for these times," i.e. the reign of Elizabeth. Everything contained in them is not said to be "godly and wholesome"; and they contain statements flatly contradicting the sixth Article; nor would many to-day "rejoice and give God thanks that our churches are delivered out of all those things which displeased God so sore, and filthily defiled His holy house," to wit, "singing, chanting, and playing of organs." There are also many passages quoted from the Fathers which bear a sense quite different from, or even exactly opposite to, that for which the homilist uses them.

Homo-ousion and **Homoi-ousion** (Gr.).—Of the *same* substance, and of the *like* substance. The former is the Catholic and the latter the Arian expression, to denote the relation of the Son to the Father in the Holy Trinity.

Honorary Canon.—The canon of a cathedral who receives no payment for his services as such, a creation of a nineteenth century Act of Parliament, 3 & 4 Vict., cap. 113, § 23

Hood.—A hood was an article of dress consisting of a smaller part which could be drawn over the head, a larger part that came down over the shoulders to the elbows. The academical hood denoting different degrees varied only in the colour of its lining, and its own colour, and, later, its shape. From the twelfth century a hood has been part of the quire habit in some shape or form, at any rate in cathedral and collegiate churches; and from 1400 onwards the academical hood was used in many colleges at Oxford and Cambridge in quire.

Horae.—A mediaeval book of private devotions, otherwise called a Prymer. The name is taken from the "Hours" of the B.V.M. which formed the principal devotion in the book.

Horologion.—A book of the daily service in the Greek Church, containing for the most part only the invariable portions.

Host.—The consecrated bread or Sacrament of the Lord's Body. From the Latin *hostia*, a victim or sacrifice.

Hostilarius.—The guest-master of a monastery.

Hour-glass.—Formerly used in church to enable the preacher to measure the length of his sermon.

House, Housing.—A niche or tabernacle, in which to place a statue.

Hugucion.—A Latin dictionary by Hugo of Pisa, Bishop of Ferrara, at the close of the twelfth century. Very popular in the Middle Ages.

Humate.—Buried.

Humble Access, Prayer of.—The name popularly given to the prayer in the Communion Service, said by the priest kneeling, immediately before the Prayer of Consecration. In the *Order of Communion* of 1548 this prayer was first brought into the Mass, and placed immediately before Communion; so it remained in the book of 1549. But in those of 1552 and 1559 it was placed in the same position as it now is.

Humeral Veil. — Also called *velum subdiaconali*. The veil worn by the subdeacon in the present Roman rite, when at the Offertory he brings the sacred vessels to the deacon to be set on the altar, and while he holds the paten from the Offertory until the *Paternoster*. It is made of silk or other rich stuff, and is really not a veil, but a modified *planeta* or chasuble, homologous with the patener's chlamys, *pallium*, *mantellum*, or *cappa*, etc., and so a reduplication of the subdeacon's garment worn over the albe.

Hure.—A close-fitting cap, worn by some regular canons both in and out of church.

Husel, Housel.—*sb.*, the Holy Communion; *vb.*, to administer the same.

Huseling Bell.—The small hand-bell rung before the priest as he carried the Husel or Eucharist to the sick (Lindewode, 249, 252).

Huseling Cloth.—A long linen cloth held in front of the communicants when kneeling to receive the Eucharist, or laid on a desk before them. Also called a "towel for the Lord's Table at Easter" (which was the chief day for layfolk to communicate in the later Middle Ages), and other similar names. Its use continued in many places long after the reign of Queen Mary Tudor to our own days, and has been revived of late years in a considerable number of churches.

Huseling People. —Communicants; all those in the parish who had been baptized and confirmed, and so were qualified to be communicants.

Huseling Tokens.— Discs of lead or brass given to an intending communicant on some day in the previous week, and delivered to the churchwardens at the time of going up to communicate, together with a halfpenny. It enabled the wardens to see that every one in the parish qualified to communicate did so; and thus to detect "recusants." But the practice was known in pre-Reformation times, and is mentioned in the accounts of S. Martin-in-the-Fields as early as 1535.

Hutch.—A chest (*q.v.*) in which to keep the sacred vessels, vestments, etc.

Hymn.—A name applied in the Western Church chiefly to metrical compositions sung to music in divine worship, but also to a class of prose compositions other than psalms, such as *Te Deum*, *Gloria in excelsis*, etc.

Hypapante.—A name given in the East to the Feast of the Purification of the B.V.M. or Candlemas.

Hypostasis (Gr.). — Originally the word meant the substance or essence shared by the Three Persons of the Holy Trinity. In later use it came to mean "Person," i.e. it denoted the distinctions in the Holy Trinity.

Hypostatic Union, The.—The union of the divine and the human natures in the Person of our Lord.

Iconostasion, Ikonostas. — The screen which in the Eastern churches divides the sanctuary from the nave. So-called from the icons (Gr. *eikones*) or pictures which are invariably placed upon it.

Icthys (Gr.).—Fish (*q.v.*).

"If any remain."—This rubric in our present Prayer Book is derived from Gratian *De consecr.*, di. 2, cap. *Tribus*, which is quoted by Sparrow and by Cosin when advocating the insertion of a rubric dealing with the consumption of the remains of the consecrated elements. But it has nothing to do with reservation for the sick, for the Canon was recognized as being in force by Lindewode, 248, at a time when there was no question of the legality of reservation, which was, indeed, compulsory. The first part of the cap. *Tribus* was adapted to the needs of 1661, and inserted before the Prayer for the Church, thus: "When there is a Communion, the Priest shall then place upon the Table so much bread and wine as he shall think sufficient."

Ikon (Gr.).—A sacred picture.

Illaria or **hilaria paschae.**—A Spanish term for the Feast of Easter. (Lat. *hilaria* = hilarity, joy, festivity.)

Illatio, Inlatio.—The Eucharistic Preface in the Mozarabic Liturgy.

Illatio munerum.–The inbringing of the Gifts. See OBLATION, PROCESSION OF THE.

Image. — A representation of some person or thing, carved in wood or stone, or other solid material; a statue. It was customary to have an image of the patron saint on the north side of the high altar, called by Winchelsey the principal image in the chancel (Lindewode, 253), which the parish had to provide: and on the south side one of our Lady.

Image of Pity, Arms of Christ's Passion, or **Mass of S. Gregory.**—A picture or sculpture showing a full or half-length figure of our Lord appearing above or out of a tomb, with various symbols of the Passion grouped around Him. Sometimes this is put as a reredos at an altar before which S. Gregory with attendant ministers is consecrating. 32,755 years of indulgence were granted to those who said five *Paters*, five *Aves*, and a *Credo* before it.

Immaculate Conception. — (1) The Spaniard, John de Deo (*c.* 1260), affirmed that the Virgin Mary was conceived in original sin, says Lindewode, 101; and almost all Doctors agree with this opinion, except Anselm; going on to quote S. Bernard, "to say that she was

conceived without original sin is not to honour the Virgin, but freely to detract from her honour," etc. It was one of the doctrines disputed between the Thomists and the Scotists, finally decided, as far as the Roman Church is concerned, in favour of the latter on December 8, 1854, when Pius IX proclaimed it as *de fide* that our Lady was conceived without original sin, and not merely sanctified in the womb before birth, as SS. Bernard and Thomas Aquinas maintained. (2) Our Lord's conception without spot of sin, by the Holy Ghost, of the Virgin Mary.

Immersion, Trine. — Thrice dipping the head, while standing in the water, at Baptism, at the Names of the Three Persons of the Holy Trinity.

Immolatio missae.–One of the names for the Eucharistic Preface in the Gallican rite; also called *Contestatio.*

Impanation.—This is a theory to explain the mode of the Real Presence as analogous to the hypostatical union of the two natures, human and divine, in the one Person of Christ: so that the bread and Christ's Body become hypostatically united after consecration. It differs, therefore, from S. Thomas Aquinas' transubstantiation, and also from Luther's consubstantiation. For objections to this theory, see Gore, *The Body of Christ*, ch. ii. § 4.

Impediments.—(1) To ordination. A candidate for ordination must have a vocation, must be a baptized man, and not a woman, and free from any physical defect that would incapacitate him from the proper exercise of his order; he must be orthodox in belief and of right conduct, and adequately educated, and must have a proper title. The lack of any of these would be a canonical impediment. The physical defects above mentioned are deformity, deafness, blindness, loss of a limb, insanity, idiocy, epilepsy, and lack of canonical age. A man may be ordained deacon after twenty-two years of age according to the Lateran Council of 1179, but Canon 34 of 1603 and the Act 44 Geo. III, cap. 43, § 1, require the candidate to be twenty-three; all three agree in fixing full twenty-four years as the age for a presbyter. A bishop must be thirty years old. (2) To wedlock. They are of two kinds. (*a*) *Obstructive*, or *impedient*, which prevent a marriage from being lawfully initiated, but do not render it null and void if consummated; such as being betrothed to another, clandestine marriages, etc. (*b*) *Destructive*, or *diriment*, which render a marriage void even after consummation, *ipso facto*, or voidable by sentence of judicial authority; such as relationship within the forbidden degrees, or union with a pagan, in a heathen country and on a non-Christian basis. Dispensations for marriage within the forbidden degrees are not allowed here since the Act 32 Hen. VIII, cap. 38.

Imperial Mantle. — The *pallium regale*, a cope-like vestment worn over all by the sovereign at his coronation. It is powdered with golden eagles, the symbols of Imperial authority and power.

Imperialis.–Rich fabrics, of silk and of cloth of gold, woven at the Byzantine workshops maintained by the emperors. In 1245 at S. Paul's they had copes "of silken cloth, as it is called, imperial." Cloth of gold imperial was not uncommon in England and on the Continent. A cloth called "imperial Buckram"

was used for canopies in 1483 (Wardrobe Accts. Coron. Rich. III): apparently a cotton fabric.

Imposition of Hands.–A sacramental sign used in exorcising, confirmation, penance, in bestowing Holy Order, and in blessing. It does not necessarily denote an actual touching; e.g. the blessing or absolution with imposition of hands just before Communion in the Early Church can only have been by extending the hands over the congregation.

Improperia, The.— The Reproaches. These consist of three verses, sung as from our Lord by two presbyters, of the highest rank of stalls at Sarum, wearing unapparelled albes; in which the conduct of the Children of Israel is contrasted with what God had done for them. The first is partly taken from Micah vi. 3, 4, and the other two have allusions to Jeremiah and other Prophets. To each verse two deacons in their black quire cloaks answered in Greek *Agios o theos*, etc., and after them the quire sang in Latin the same prayer, *Sanctus Deus*, etc. During the fifteenth century some one ignorantly and inartistically added a number of extra verses to the Roman rite, which were never used in England: forgetting that a dramatic moment is always weakened by repetition, till at last it loses its force; and inartistically changing the rôle of the quire and people, who in the ancient part humbly sue for mercy, but in the modern additions usurp the personation of our Lord. In origin the Reproaches are Gallican, and not Roman. In the Charterhouse rite the text is quite different, and is in the form of five responds. The first, *Popule meus* (*Micah* vi. 3, 4) with the ℣. *Et misi ante faciem tuam*; the second, *Expandi manus meas* (*Isa.* lxv. 2), ℣. *Qui dicunt, recede* (ibid., 5); the third, *Ecce vidimus eum* (*Isa.* liii. 2, 4, 5), ℣. *Vere languores nostros* (ibid., 4), but neither the second nor the third are from the Vulgate text; the fourth, *Tradidit in mortem* (ibid., 12), ℣. *Propter scelus populi mei* (ibid., 8); and the fifth, *Ego quasi agnus innocens* (*Jer.* xi. 19, not Vulgate), ℣. *Vidisti Domini iniquitatem eorum.* There is no Trisagion. They are followed by the *missa presanctificatorum.*

Impropriation of Tithes.— The assignment of the profits of a benefice (tithes and glebe) to a layman.

In Commendam.—A beneficed parson, having been made bishop, and having been given power by the king to retain his benefice, is said to hold it *in commendam.*

In Principio.—(1) The initial words of the Book of Genesis, begun on Septuagesima Sunday at Mattins. (2) The initial words of the Gospel according to S. John, used (*vv.* 1–14) as the liturgical Gospel for Christmas Day (at the third Mass) in most rites; and for Trinity Sunday in the Paris rite and that of the Victorine Canons. On account of the reputation this Gospel obtained popularly for keeping off epilepsy, and driving away evil spirits, it became customary to recite it after Mass, and gradually it got into the Mass book of most rites in the West, as a private devotion of the celebrant after Mass; though at low Mass and Requiem Masses it was recited publicly at the altar in this country.

Incense.—The name given to several gums and woods which when heated or burned give off a fragrant odour, and a greater or

lesser amount of smoke. The principal of these is *olibanum* or frankincense, and is often the only one used. Incense is burned in processions; carried ceremonially before the bishop, or his deputy, when coming to the altar to celebrate high Mass; and before the Gospel book on the way to the place of reading the liturgical Gospel; at the Offertory it is waved about the prepared oblations; and about the altar before Mass and during the *Te Deum* and Gospel canticles in the quire services. It is also used to fumigate persons and things during the service. For further information see Alcuin Club Collections, XIII.

Inclinations.—Not only do bows and other inclinations vary in different countries, but even the significance of them has varied in the Christian Church. Thus in Narsai's days (*θ.* 503) priests genuflected before the consecration to typify our Lord's being in the tomb, dead; but not after, which would have been, to them, a denial of Christ's presence in the Mysteries. Inclination, or bowing the head, at the mention of the holy Name Jesus, is a Western custom, the earliest attestation for which is an indulgence of 100 days reputed to have been granted by Popes Urban IV (1261–64) and John XXII (1410–15) to all who bowed devoutly then. Bowing at the name Mary is first mentioned in the *Ancren Riwle* (*c.* 1210), about fifty years before. In the Council of Lyons, 1274, Gregory X published a constitution urging all to bow the knees of the heart at every mention of the glorious Name of Jesus, and in witness thereof at least to bow the head, especially during the Eucharist. The Councils or Synods of Avignon, 1324, Besiers, 1351, and Dublin, 1351, all granted indulgences for the same custom, which was ordered in 1559 by Elizabeth's Injunctions, and again in the Canons of 1603, and has continued in practice ever since. Bowing at the name of Mary continued, though without positive order except in the case of certain religious (e.g. at Syon Monastery in the fifteenth century), but can hardly have been general, as there is little or no reference to it in the writings of the Protestant controversialists of the sixteenth century. Bowing is ordered at the mention of the Incarnation in the Mass Creed in the Old Sarum Consuetudinary and the fourteenth-century Salisbury Customary, thrice in one, turning towards the altar in the latter, from *et incarnatus* to *sub Pontio Pilato*. Similarly at Wells, Exeter, Lichfield, and S. Paul's. In other places a genuflexion was made: this is ordered in the *Ancren Riwle*, the Hereford Mass book, the fifteenth-century *Novum registrum* of Lincoln, a fourteenth-century Sarum Mass book in Bodley's Library, Lacy's Pontifical, and recommended by Graunson at Exeter, as the custom of the Roman Church. On the Continent bowing was ordered at S. Victor of Paris, Strasburg (fourteenth century), for the celebrant among the Carthusians, etc.; genuflexion in the Pontifical of Durandus, Bp. of Mende, by a Council of Apt, 1365, and Ordo Romanus XV; and it is related of S. Louis, King of France, that he, after seeing certain religious bow profoundly at *et homo factus est*, introduced into his own chapel and very many other churches not merely a bow, but a devout genuflexion.

In the eighteenth century there was still considerable variation in practice in different churches, some

bowing, some genuflecting. In England by the sixteenth century in most cases the profound bow was replaced by a genuflexion; at Syon, where the use was that of Sarum, they knelt at *et incarnatus*, rising again at *et resurrexit*. Latimer, preaching three years after the introduction of the first B.C.P., tells a story commending the practice of genuflecting at this liturgical moment. Palsgrave, a London vicar (*c.* 1530), noted that at Mass Frenchmen kneel on both knees, whereas men of this country kneel only on one.

The next important moment in the Mass for inclinations is at the sacring. The Old Sarum and the Salisbury Customs direct the quire to turn towards the altar from after the Offertory to the end of Mass, presumably standing; and no reverence after consecration is enjoined to the priest, beyond a bow, in the fourteenth-century Customary. As late as 1494 the Premonstratensian celebrant and ministers were forbidden to genuflect at the sacring. Secular priests, however, commonly did so in the fifteenth century, and it was usual everywhere by the sixteenth century. On the Continent the older practice persisted in many places as late as the eighteenth century as regards the clergy in quire.

Genuflexion at *emisit spiritum* in the Passions was a custom of some monasteries in the thirteenth century, which S. Louis introduced into his chapel and many other churches, and induced the Dominicans to adopt also.

The profoundest form of inclination was called *Prostration*, which, at any rate as regards the quire, does not seem to have differed much from our "kneeling." Certain *preces* were said on ferials at Lauds and Evensong *in prostratione*, and the quire observed the same attitude, at ferial Masses out of Eastertide, from after *Sanctus* till *Agnus Dei*.

Index Expurgatorius.—A list of books, published at Rome by Papal authority, which Roman Catholics are forbidden to read on the ground of their being contrary to sound doctrine or morality.

Indiction. — This consisted in a revolution of fifteen years, each period being separately reckoned as Indiction 1, Indiction 2, etc., up to 15, when they begin again with Indiction 1. There are four kinds: (1) *of Constantinople*, instituted by Constantine in 312, beginning on September 1st; (2) *Imperial*, or *Caesarean*, beginning on September 24th; (3) *Roman*, or *Pontifical*, beginning on December 25th or January 1st; and (4) that used by the Parliaments of Paris, which began in October. In England, Germany, and France (2) was most used.

Indifferently. — Without making any difference or distinction between one person and another, impartially.

Indius, Indicus (Lat.).— Lit., indigo colour; but explained as sky-blue at Exeter, 1337, etc. Azure, duller than *blodius*, lighter than *bluetus*.

Induction.—The ceremony by which the parson is put in corporal possession of the temporal part of the benefice; performed by the archdeacon on a mandate from the bishop after institution.

Indulgence. — Historically, an indulgence is a pardon, a remission of part or of the whole of the punishment inflicted upon an offender by canonical authority as a condition to be fulfilled before restoration to communion with the faithful. Indulgences of this sort were granted

after true repentance and evident amendment (*2 Cor.* ii. 6), or upon the special request of a martyr or confessor, in a written *libellus* (Cyprian, *Ep.* 16); a method which was early abused. In the ninth century and after an indulgence was a remission, not of guilt or punishment, nor of canonical penalties, but of some part of the divine visitation which ordinarily would be required as a remedy to efface the stain of forgiven sin: wherefore it can only avail to one who is already in a state of grace, can only be granted by a lawful superior, is an act of jurisdiction, not of ministration of a Sacrament; and derives its effect from the "Mystic Treasury," in which, by consequence of the communion of saints in the one body, the purifying sufferings of each member were deemed to avail for the purification of others, so that what one lacked was made up from the overabundance of another. This naturally led to abuse, and in spite of the Lateran Council of 1215, which restricted the power of bishops in granting these indulgences, things became worse and worse, and a regular traffic in them arose in the later Middle Ages, which discredited not only indulgences, but the whole doctrine of penance and the communion of saints. Indulgences from the mystic treasury cannot be applied to the dead, except when he who grants the indulgence intends it to be extended not only to the living, but also to the souls in purgatory (Lindewode, 337). But, he adds, this does not mean that a prelate can deliver souls from purgatory at his will: for in order that indulgences may avail it is necessary to put forth good and suitable cause. The Reformers, as D. Hume remarks, "by entirely abolishing purgatory, did really, instead of partial indulgences sold by the Pope, give gratis a general indulgence of a similar nature, for all crimes and offences, without exception or distinction" (*Hist. of Engl.*, Hen. VIII, c. 38, note A).

Infallibility.—The quality of being free from error, specially in the realm of faith and morals, which is claimed by the Christian Church as a whole, i.e. the whole body of the faithful acting together, bishops, clergy, and layfolk. It is expressive of the final result, rather than of the earlier stages of any decision. The Vatican Council of 1870 affirmed that the Pope, when he speaks *ex cathedra*, and defines a doctrine to be held by the whole Church, is infallible; but there is no exact rule to determine whether any particular decision is *ex cathedra*, though it is agreed that any such utterances are limited to questions of faith and morals.

Infirmarius.—The obedientary or official appointed to have the care of the infirm and sick in the fermary of a monastery.

Inflexion—The rise or fall of the voice at the end of a sentence in reciting or chanting.

Infula.—(1) A chasuble (*q.v.*). (2) The lappets or narrow pieces of stuff hanging down from the back of a mitre are also called *infulae*.

Ingressa.—The name of the introductory chant at the Mass in the Ambrosian rite and in the old rite of Benevento, etc. It was not constructed on the same plan as the Roman Introit, as there is no psalm, but only an anthem.

Inhibition.—An order to refrain from exercising sacerdotal functions, etc., issued by the bishop to a delinquent clerk.

Inhumation.—Burial in the earth.

Injunctions.—(1) Orders issued by the bishop for the remedy of abuses, etc., or for the performance of some new devotion or ceremony. (2) Royal injunctions issued by the king or his vicar-general for the same purposes under authority of the Supremacy Acts.

Installation. — The ceremony by which a person is placed in possession of the temporalities of a dignity, such as a canonry.

Institution.—The ceremony by which a parson is placed in possession of the spiritual part of the benefice.

Institution of a Christian Man.—An exposition of the Creed, the Seven Sacraments, the Decalogue, the Lord's Prayer, *Ave Maria*, Justification, and Purgatory, commonly known as "the Bishops' Book." Published in 1537, and temporarily authorized by the king till replaced by the "Necessary Doctrine" in 1543.

Interdict.–An ecclesiastical censure whereby all offices of religion, including Christian burial, are prohibited either in certain regions or for certain classes of people, with the object of reforming some offender. Later times softened its severity.

Interim.—At the Diet of Augsburg in 1548 the Emperor Charles V enforced a compromise between Lutherans and Catholics, thus called because it was to be adhered to in the *interim* between that Diet and a General Council.

Intinction. — Giving Communion in both elements at once by soaking the Bread in the Wine; formerly used in communicating the sick. It has been forbidden (because Judas was the only disciple to whom a sop was given at the Last Supper) by some local synods.

Intonation.—A technical term in plainsong for the opening phrase of a melody which is intended to be precented by one person before the quire take up the melody.

Intortitium.—A torch.

Introit.—In Latin, *antiphona ad introitum*, the anthem at the entry (of the celebrant and his ministers). A chant in the Roman rite sung by the quire originally during the procession of the sacred ministers from the vestry to the altar. In the English books, some Spanish, and many French, it is called "the office of the mass," *officium missae*.

Invention of the Cross.—See Cross, Finding of the.

Investiture.—A public act by which a person was put in corporal possession of an hereditament or a benefice; in the case of canons of a cathedral or collegiate church by *installation*, in rectories or vicarages by *induction*; in the case of the sovereign, by the investiture with the ring and sceptre in the Coronation Service.

Investitures. — Investiture by the lord of the fee was the act and ceremony by which the tenant was put in possession of the property, or office to which property pertained. The ceremony generally included the delivery of a clod of earth, a branch, a banner, or some other symbol of what was being thus conveyed. The tenant took at the same time an oath of fealty to the lord. In the case of a bishop the symbols in England and Germany were the ring and crozier, by which he was put in possession of the temporalities of the see by the king or emperor. Till Gregory VII challenged this, and forbade it in 1075, no one seems to have objected. In England under the Norman Kings no one was allowed to recognize a new Pope until the King

had so done. Under William Rufus the trouble came to a head: Anselm had acknowledged Urban II as Pope before the King had, and announced that he was going to obey the new papal regulations about investitures. Anselm appealed to Rome: meanwhile Pope and King died, and Henry I came to the throne. Anselm returned to England, and the dispute was again referred to Rome. After some time Henry sent Anselm to Rome on this business, but on his way home the King's delegate met him and explained what Henry wished, and consequently he remained at Lyons. In 1106 the King, admitting that ring and crozier were symbols of spiritual duties, gave up investitures, and Anselm, admitting that fealty and homage were civil duties, agreed that they should be rendered by bishops and abbots before receiving their temporalities. Paschal II agreed with this compromise. In Castille the King made a better bargain: he gave up investitures, but got instead an absolute privilege of nomination to all bishoprics in his kingdom. In Germany the dispute went on till 1122, when by the concordat of Worms the Emperor gave up investiture with ring and staff, and the Pope allowed the elections of bishops and abbots within the empire to take place in the Emperor's presence, free from simony or violence, and the elect to receive his temporalities by investiture with the sceptre, and not with the ring and staff.

Invitatory.—The anthem to the invitatory or ninety-fifth Psalm, *O come let us sing unto the Lord*, sung before and after the whole Psalm, and between the verses (i.e. after *vv.* 2, 4, 7, 9, 11, according to the reckoning of the B.C.P.), which varied with the season.

Invocation of Saints.—A direct address to a saint or saints asking him or them to help by their prayers, or to grant some favour. An address to God asking that we may be helped by the prayers of the saints is called oblique invocation or Comprecation. The twenty-second Article of Religion calls the former "a fond thing vainly invented" and "repugnant to the Word of God." The latter, however, has been practised or defended by many divines since the Articles were put forth: amongst them may be named Field, Bp. Morton of Durham, Donne, Dean of S. Paul's, and Andrewes. Antony Stafford while objecting to invocation, approved of saying *Ave Maria*. Thorndike (iv, 768, 770) regards comprecation as "utterly agreeable with Christianity." Bramhall (i, 58, or ii, 633) allows and does "not condemn" it. Bp. Montague would not allow invocation of saints, but approved of invoking one's guardian angel: and admits comprecation. Bp. Duppa drew up that collect for K. Charles the Martyr, put forth by royal authority in 1661, which asks "for grace by a studious imitation of this thy blessed Saint and Martyr, and all other thy Saints and Martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers," etc.

Invocavit.—The first Sunday of Lent. So-named from the office or introit, *Invocavit me et ego exaudiam eum*, etc.

Irish Cloth.—Woollen and linen cloths made in Ireland. The former were used for blankets and for herse cloths; the latter for napkins, and the like. At Yatton, Somerset, it cost 1½*d.* a yard in 1497, and 2¼*d.* in 1533. Ireland is mentioned in 1430 as making linen cloth;

and an Act of 13 Eliz. mentions that for more than a century that country had exported wool and flax, and woollen and linen yarn.

Irregularity.—A canonical disability which hinders either the reception of *order* or its exercise; or excludes from office in the Church, without rendering either reception or exercise of order null and void, while making him who receives or exercises that order guilty of a spiritual crime. Irregular *baptism* is that received from heretics or schismatics, in which the proper form and matter have nevertheless been used. Irregular *marriage* is one defective in form, but presumed to be good in substance.

Itala.—A term invented by S. Austin of Hippo for S. Jerome's new translation of the Gospels, written at Rome. But later it was (and is) always applied to the pre-Hieronymian Latin translation, which S. Jerome's superseded except in the liturgical chants, and in the Psalter which at S. Peter's, Rome, is still used in the old Latin version. The Ambrosian books also chiefly follow the old version. In Italy the old Latin version held its own long after the rest of Western Christendom had adopted Jerome's translation, hence the transference of the term from the latter to the former.

Jacobins.—(1) The name by which the Friars Preachers were known in France, from their house in the Rue Saint Jacques. (2) A society of revolutionists in 1789 whose head-quarters was the Dominican Priory in the Rue Saint Jacques.

Jacobites.—Jacob Baradai reorganized the Monophysites of Syria and Mesopotamia in the sixth century; and so they have the name of Jacobites.

Jactus turibuli.—See Censing, Mode of.

James, Liturgy of S.—This was at one time the normal liturgy in use at Jerusalem and in Syria generally, but has now been almost entirely replaced by the Liturgies of S. Chrysostom and S. Basil in the Orthodox Church.

Jansenists.—Followers of the Flemish Bishop of Ypres, Cornelius Jansen (*θ.* 1638). He was strongly opposed by the Jesuits. The principal dispute was over the doctrine of grace; but questions of morals and of the authority of the Bible also were concerned. Jansen took an extreme Augustinian view, not to say Calvinistic, while his Jesuit opponents were accused of semi-Pelagianism. He was supported in France by the clergy of Port Royal.

Jesse, The Tree of.—A symbolical representation of our Lord's human genealogy, having its root in a recumbent figure of Jesse, from which a tree branched forth bearing as fruit statues or figures of all the notable ancestors of our Lord on His Mother's side.

Jesuates.—An Order, at first only of lay brothers, founded by S. John Columbini at Siena, in the fourteenth century. Pope Urban V gave them a habit, and insisted on their using wooden sandals, and not going barefoot. They followed the Rule of S. Austin as drawn up by John da Tossignano, Bp. of Ferrara, in 1431. In 1606 Pope Paul V allowed them to receive Holy Order. Pope Pius V placed them amongst the Mendicant Orders. These religious chiefly worked in the hospitals and tended the sick. They obtained their name because they always had the name Jesus on their lips.

As they had had since their foundation a special devotion to S. Jerome, Alexander VI in 1492 ordained that they should be known as Jesuates of S. Jerome.

Jesuits. — The Regular Clerks of the Society or Company of Jesus were founded by Ignatius Loyola, and approved by a papal bull in 1540. Their great object was to fight the growing heresies of the age, and to teach and preach the true faith. They took a special vow of obedience to the Pope. The head of the Order is called the General. They have no distinctive habit, other than the usual ecclesiastical costume of the country.

Jesus Anthem, or **Salve.** — An imitation of the *Salve, Regina*, beginning *Salve, Rex Jesu Christe, Rex misericordie, vita nostra*, etc., sung after Compline on Fridays in a very large number of churches from about 1460 onwards. Other anthems may be included under this title, perhaps: such as *In nomine Jhesu*, the office of the Mass of the Holy Name. It was often sung to pricksong in the sixteenth century.

Jesus Day, Feast of Jesus. — The Feast of the Holy Name, August 7th. In England it came in during the first half of the fifteenth century.

Jesus Dirge. — Dirge (or Mattins of the Departed) sung by a Jesus Gild for its departed members.

Jesus Mass. — Mass of the Holy Name, commonly sung on Fridays, in red vestments, throughout England from about 1460 to 1548.

Jovinian Heresy. — A Roman monk who in the latter part of the fourth century taught that all sins were equal, and that all future rewards would be equal; denied that the regenerate in Baptism could ever be tempted any more, nor could ever sin.

Jubé. — The name given in France to the *pulpitum*, and to the rood-loft.

Jubilatio. — See SEQUENCE.

Jubilee, The Year of. — See Leviticus xxv. A restoration of land and of personal freedom, and a remission of debts every fiftieth year, according to the Law of Moses. Applied later by the Popes to a commemoration at Rome to be held every one hundredth year. The first jubilee was instituted by Boniface VIII in 1300, granting all Romans who for thirty days, and all strangers who for fifteen days, after Easter, should devoutly visit the Churches of S. Peter and S. Paul in Rome plenary indulgence on condition of true repentance and confession of sins. It brought untold wealth to Rome in the form of offerings; and was so profitable that Clement VI announced a second in 1350 (see his bull *Unigenitus*); and later it was found convenient to hold a jubilee every twenty-five years. The title has also become applied to other commemorations, such as the fiftieth year of a sovereign's reign.

Jubilus. — In plainsong a long cadence at the end of a joyful chant, particularly that of the alleluya at Mass. See SEQUENCE.

Judaism. — The tendency to adopt for Christian use ceremonies and practices belonging to the Jewish Law and the ceremonial of the Temple as set forth in the Pentateuch.

Judas, Judas Cross or **Candlestick.** — (1) Names give to the Lenten herse (*q.v.*), or candlestick used to hold the twenty-four lights used at Tenebrae. (2) The name Judas was also given to the wooden core of the Pascall and other large

candles, around which the wax was cast to make it go further.

Judas Bell.—A wooden bell or clapper used instead of the usual bells to call folk to church during the last three days in Passion Week. One is said to be preserved at S. Mary Magdalen's, Ripon, and others at Lenton, Notts.

Judica.—Passion Sunday. So-named from the first word of the office or introit.

Jurisdiction.–The right to legislate for the Church, to teach, to administer the Sacraments, and to pronounce spiritual censure; in a more limited sense, the right to exercise authority, to execute the laws and administer justice in a certain region, or over certain persons or groups of persons. The source of ecclesiastical jurisdiction is our Lord Jesus Christ, the Head of the Church, Who gave power and commission to His Apostles as a collegiate body (not individually) to baptize and to teach those things which He had commanded them. The Apostles, in their turn, handed on the charge to the bishops of the Church as a body or college (not individually). Individual bishops derive their jurisdiction from the whole episcopate, and the clergy from their bishop. But the right of initiating legislation belongs to the episcopate as a whole: individual bishops, or even a group, such as all those of a province, have no authority to legislate, except by way of facilitating the laws of the universal episcopate, or adapting the general principles of those laws to local needs. And the assent of clergy and laity is necessary before any law can become binding on them. Before any jurisdiction can be exercised it is necessary to acquire a title thereto, by being promoted to some office to which jurisdiction normally belongs; but no one can go outside the limits of the jurisdiction thus committed to him, for each is bound by the laws of the whole episcopal college.

Jus commune.—The common law of the universal Church, as opposed to the constitutions or special customs or privileges of any provincial Church.

Jus liturgicum.—The right to regulate the public worship of the Church, ordain extra services, or vary the ceremonial within the limits allowed by the Canon Law.

Jus patronatus.–(1) The right of patronage; cognizance of which belonged to the temporal courts in England in the Middle Ages, as now; although by Roman Canon Law it pertained to the spiritual courts (Lindewode, 316). (2) When two patrons, each pretending a right to the presentation, make two several presentations, the bishop issues a writ *de iure patronatus* at the request of the said parties, or one of them, to determine which is the lawful patron.

Justification.—All were agreed at Trent as regards the meaning of the word, that justification was a passing from a state of an enemy to a state of a friend and adoptive son of God (Pallavicini, *Istoria del Conc. di Trento*, lib. VIII, capo iv).

Kalendar.—A record of all the feasts and fasts of the Church in the order of the days and months in which they fall.

Kamelyn (Pers. *Kamlî*). — A coarse kind of woollen cloth, imported from the East.

Keep high Mass, To.—To wait upon the priest at high Mass.

Keeper of the Censer.—The censer-bearer.

Kendall.–A coarse kind of green woollen cloth first made at Kendal in Westmorland (*temp.* Ed. III); costing about 5½*d.* a yard in 1501 (*T.E.* iv. 191), 8*d.* a yard in 1502 (*Exp. of Eliz. of York*, 24). Kentish Kendal in 1485 cost 10*d.* an ell (*T.E.* iii. 301). Henry VIII's fool had a coat of Kendal which cost 8*d.* a yard.

Kersey.—A coarse narrow cloth woven from long wool, and usually ribbed; made originally at Kersey, in Suffolk. The Act 1 Ric. III, 1483, forbids any clothmaker from using chalk on any white cloth or Kersey, to whiten it. It was made in more than one quality, as in Yorkshire it cost 10*d.* a yard in 1501 (*T.E.* iv. 192), but in the *Exp. of Eliz. of York* (24) in 1502 it cost 16*d.* the half yard. It was good enough for the use of the King of Portugal in 1428, and King James of Scotland two years later. It was often used for vestments. Statutes of Hen. VIII and Ed. VI mention sorting kerseys, Devonshire kerseys, check kerseys and straits.

Keystone.—The central stone at the top of an arch; the last to be placed in position to complete its construction.

King Post.—The middle post of a roof-truss, which reaches down from the ridge of the roof to support the tie-beam.

Kirk.—The north-country way of pronouncing the word which is called in the south and west "church."

Kirkmasters.—Churchwardens in the Midlands and North of England.

Kiss of Peace.—A symbol of unity and brotherly love. Especially that which is given in the course of the Eucharist. The most ancient place for this was just before the Offertory; but at an early date it was moved forward to just before the *Sursum corda.* In the Roman and African rites it is placed after the Lord's Prayer at the end of the Canon.

Kode. — A north-country term for a cushion.

Kollyba, Sabbath of the.—In the Greek Church Saturday of the first week of Lent.

Kontakion.—A kind of hymn in the Greek Church. Probably from the Greek word = a roll. It almost always is used between a *hirmos* and an *oikos.*

Kyrie Eleison.–A Greek ejaculatory prayer, meaning *Lord, have mercy.* It is mentioned by Epictetus as customary amongst some pagans; but it is sufficiently natural to have arisen spontaneously among Christians. It was introduced into the Roman services in the course of the fifth century from the East, and into the Mass by Gregory the Great, who added the petition *Christe, eleison*, which the Greeks did not use. The Kyries did not become general in Gaul much before the seventh century.

Kyriela. — The name given to the Kyries at the collegiate church of Jargeau near Orleans.

Labarum.—The sacred monogram of the Greek letters XP, the first two letters of *Christos.* Adopted by the Emperor Constantine as an imperial ensign after his celebrated vision of the Cross, with the inscription *en toutō nika.*

Lady Chapel.—A chapel in a greater, or even a parish church, set apart for the Mass and services *de sancta Maria*, the daily or weekly memory of the Incarnation, and our Lady's part therein.

Lady Day.—The Feast of the Annunciation, March 25th; some-

times called Lady Day in Lent (i.e. spring), to distinguish it from the Assumption, called sometimes Lady Day in harvest.

Lady Mass.—From the eleventh century onwards it was customary to have every Saturday a Mass *de sancta Maria*, with full divine service, if the day were vacant, in all churches; and in the greater churches it soon came about that this was done daily, as a votive or additional set of offices to those of the day. Hence arose the need for a Lady chapel. In the fifteenth and sixteenth centuries a daily sung Lady Mass was common during Lent in parish churches.

Lagena.—A gallon.

Laic.—Belonging to the laity.

Laity.—Members of the Church other than the clergy. From the Greek *laos* = people.

Lambeth Degrees.—Degrees in Theology, Music, Law, and Medicine conferred by the Abp. of Canterbury; the right appears to be derived from his [former] position as *Legatus natus* of the Pope. The archbishop usually confers the degrees of his own university.

Lamentations, The.—The three lessons of the first nocturn of Mattins on the last three days before Easter were taken from the Book of the Lamentations of Jeremiah; and were appointed to be sung to a special chant by three boys, each singing one lesson. By the sixteenth century, however, a practice had grown up of letting the quire sing it in polyphony. Tallis has left two five-part settings for men's voices which are reckoned amongst the finest specimens of that art.

Lammas. — The Feast of S. Peter's escape from prison, August 1st. From A.-S. *hláfmaesse*, loaf-mass; apparently because a loaf made of the first-fruits of the wheat-harvest was offered on this day.

Lampas and **Lampas Duke.**—A kind of glossy crape, translucent, used for women's veils, etc.

Lancet Windows. — Narrow pointed windows.

Lantern.—In Gothic architecture a tower the interior of which is visible from the ground, and is lighted by an upper tier of windows.

Lapse of Presentation.—According to the strict letter of the Canon Law, the presentation of a living lapses to the bishop at the end of six months if the patron were a clerk, at the end of four if he were a layman, when the patron either has made no presentation or has presented an unfit clerk. But the (civil) Common Law allows of no difference: and as all cases regarding advowsons were and are dealt with in the Royal Courts, the Common Law prevails (Lindewode, 215, 216).

Last Gospel.—In the Roman rite after the Mass the *In principio* Gospel (*S. John* i. 1–14) is normally read; but on Christmas Day at the third Mass the Epiphany Gospel is read instead; and when a feast displaces a Sunday Mass, or a feria with a proper Gospel, the Sunday or ferial Gospel is read as the last Gospel (*Trans. S.P.E.S.*, IV, 161 sq.).

Latria.—The worship due to God, and to God alone; as distinct from *dulia*, the reverence due to a creature, and *hyperdulia*, that due to the most excellent of all creatures, Mary the holy Theotokos (Lindewode, 252, 253).

Latten.—An alloy similar to, if not the same as, brass. It was commonly used in the Middle Ages for candlesticks, crosses, etc.

Lauda or **Laudes.** — (1) The

Spanish equivalent of the Byzantine *Kherubikon*, the Gallican *Sonus*, and the Ambrosian *Antiphona post evangelium*; the chant sung during the Illation of the Gifts, or Greater Entrance. (2) The fourth chant at the beginning of Vespers in the Mozarabic rite, just before the hymn.

Lauda Syon.—The famous sequence written for Corpus Christi Day by S. Thomas Aquinas.

Lauds.—The Daybreak Service in the Breviary, following on Mattins. So-called from the invariable use of Psalms cxlviii, cxlix, cl, in it. This usage has now been abandoned by the new Roman Breviary.

Laura. — A group of separate cells distinct one from another, inhabited by anchorites. Chiefly found in Palestine and the Thebaid in the third and fourth centuries.

Lavabo.—Psalm xxvi. 6–end. Said by the priest in the Roman rite when he washes his hands at the Offertory. There is no *Lavabo* in the Sarum or Hereford rites; at York the sixth verse was said, according to most MSS.

Lavatory.—The usual English name for the *sacrarium* or *piscina*. It is also used for the ceremonial washing of the celebrant's hands at Mass. At Catterick Church they contracted for the building of "an awter and a lavatory acordaunt in the este end."

Lawn. — Fine linen, originally made at Laon, in France; used for veils, corporasses, altar cloths, etc. In 1432 it cost 3*s*. and 4*s*. the ell.

Lay Baptism. — The proper minister of Baptism is a priest; but in cases of necessity it is allowed to laymen, and laywomen in their absence, to baptize children. The Easterns disallow it; but the Western Church accepts as valid Baptism administered even by a heretic, a pagan, or a Jew, if done with intention, and the use of the proper form and matter.

Lay Brother.—One who shares in some portion of the life of a monastic community without being a professed monk.

Lay Clerks.—The name given to the quiremen in most cathedral churches. The oxymoron dates apparently from the early nineteenth or late eighteenth century.

Lay Reader.—One who is specially authorized by the bishop to teach and to preach, and to read divine service, generally only in unconsecrated buildings.

Lay Vicar.— Quiremen are so entitled in some cathedral churches.

Lazarus, Sabbath of.—Saturday before Palm Sunday in the Greek Church.

Lazarus, Sunday of.—In the Ambrosian rite, the fifth Sunday in Lent.

Leaves.— The two doors of a triptych.

Lectern, Lectron.—A desk on which a book can rest open, so that a man can read or sing from it standing. There was usually one for the Gospel set on the north side of the presbytery; and often one for the chanters in the midst of the quire, whence the anthems and the lessons and, in some places, also the collect at quire services could be sung.

Lectio (Lat.).—A lesson.

Lectio ad collationem tempore mandati. — On Maundy Thursday, after the washing of feet, a lesson was read from S. John's Gospel (xiii. 16–38) *more lectionis*, and the cup of charity was passed round the while (Sarum, etc.; the

surviving Westminster books do not give the ceremony).

Lectionarius.–A book containing the lessons from Scripture and the homilies read at Mattins.

Lector.—(1) A reader, one of the minor orders. (2) Any person authorized to read the lessons or Epistle.

Ledger, Liggar.—A large antiphoner for use at the chanter's lectern *in medio chori*, too heavy to use except it lay on a desk.

Legate.–A papal legate was one to whom was committed authority to act judicially on behalf of the Pope, over-riding the jurisdiction of all the episcopate in that place; and they were of three sorts: (1) *Legatus a latere*, having the full power of the Pope within the region to which he is sent; (2) *dativus*; and (3) *natus*, who was free of ordinary legates, and of whom there were several—the Archbishops of Canterbury, York, Reims, Pisa, Seville, Cologne, etc. At the present time these are practically honorary, all except him of Canterbury, who exercises dispensary powers formerly reserved to the Pope, and also claims the right to try his suffragans in his court, which is specifically denied him as metropolitan by the Canon Law, though allowed to him as *Legatus natus*.

Legend.–(1) The book in which are the lessons to be read at Mattins (Lindewode, 251). (2) A lesson from the life of a saint or martyr to be read at Mattins.

Legister.—The reader of the lesson while the convent was at meals.

Lent (A.-S. *lencten*, M.E. *lenten*, spring).—The name given to the forty days' fast before Easter. At one time the Lenten fast began on Monday after the first Sunday, and memory of this was kept up for a long time, e.g. in the phrase "Clean Lent"; but by degrees in the West, wherever Ash Wednesday was observed, all the observances of Lent were inaugurated on that day, so that it became in every way the first day of Lent. But at Lyons as late as the eighteenth century they sang alleluya up to the Saturday before the first Sunday in Lent; and in the Mozarabic rite alleluya is still sung up to and on the first Sunday in Lent, but not after.

Lent, Clean.—See LENT.

Lenten Array.—The frontals and riddels of the altars, and the veils for all the imagery; all of linen, white or unbleached, and stained with a cross or crosses, the signs or symbols of the Passion, or other appropriate devices. The frontals are changed to red for Passiontide; and both frontals and riddels are removed on Maundy Thursday evening, so that the altars are stripped. But the imagery and crosses remain veiled till before Mattins on Easter morning, after the Resurrection Service.

Lenten Dispensation.–A permission granted by the bishop or the parish priest, for bodily infirmity, to eat flesh meat in Lent. Enforced by the Statute 5 Eliz., cap. v, under penalty of £3 or three months' imprisonment; modified by 35 Eliz., cap. vii, § 22, to £1 or one month.

Lenten Herse. — It was the custom at Tenebrae, the anticipated Mattins of Thursday, Friday, and Saturday before Easter, to have a harrow, or triangular-shaped candlestick bearing twenty-four lights, which were put out one by one "at the beginning of each anthem and response, beginning from beneath and going up from side to side." At Lincoln and York they had 25 lights. They had 9 at Nevers,

12 at Le Mans, 13 at Paris and Reims, 24 at Cambrai and St. Quentin, 26 at Amiens, and 44 at Coutances. The last candle was not put out but removed, and in the sixteenth century was held in England to signify our Lady.

Lenton, Lenten.—Lent.

Lesser Litany.—*Kyrie eleison, Christe eleison, Kyrie eleison;* or, "Lord, have mercy (upon us), Christ, have mercy (upon us), Lord, have mercy (upon us)."

Lesson.—A portion of Scripture read in church. The portion of other Scripture appointed on some days to be read instead of the Epistle should be entitled lesson.

Let.–Prevented, hindered. From A.-S. *lettan*, to hinder, make late.

Letare.—Mid-Lent Sunday. So-named from the first word of the office or introit.

Letters-Dimissory.—*Litterae dimissoriae* are those by which a clerk is discharged from the jurisdiction of his own prelate, so that he may pass to the jurisdiction of another, without violating the Canon Law. They are also called *Litterae licentiales* when permission is given to do something, such as to receive Orders from another bishop (Lindewode, 47).

Letters of Orders.—A declaration by a bishop under seal that a priest or deacon has duly been ordained by him.

Lettice.—A kind of whitish-grey fur.

Levation.—See ELEVATION.

Levite.—A name for a deacon, borrowed from the Jewish "Levite," by analogy.

Libellus (Lat.).—A little book. (1) In introducing any matter of controversy for judicial settlement two things are necessary: (*a*) a petition, *libellus* or libel, and (*b*) a citation by the judge calling on the person cited to answer the libel. This *libellus* contains a clear précis of the offence charged on the matter in dispute, and the particulars of the facts relied on to support the charge or complaint. (2) See INDULGENCE.

Libitina.—A bier.

Library.—(1) A room to hold books arranged on shelves. (2) A long desk set in a church, on which books were set, and to which they were often chained, so that any one who wished could read them there.

Library, Parochial.—In and before the reign of Queen Anne, in a large number of parishes, parochial libraries were erected in order that the parson might have access to various books which were too costly for him to buy. By the Act 7 Annae, cap. 14, these were to be preserved for use, and the founder's rules to be observed and kept; and the ordinary or the archdeacon at their visitations (or their officials) were to inquire into its state. The parson had to make or cause to be made a catalogue of all the books, and deliver it to the bishop's court.

License.—A permission by the bishop to officiate in his diocese.

Lichgate.—The entrance to the churchyard. M.E. *Lich*, a corpse: from A.S. *líc*, a body. "Gate" means an opening, a way to get in; also a street, lane, or path. In the middle of the opening a stone slab about twenty inches high is often set on which to rest the body when brought for burial, and on the sides seats of stone or wood for the bearers to sit on, whilst awaiting the priest and other ministers. To prevent sheep and cattle from straying in, gates (in the modern sense) are usually to be found, and over

the whole a roof is often placed to give some shelter in case of rain. In Cornwall it is more usual to have no gates, but the pathways between the seats and the centre-stone are hollowed out to the depth of a foot or more, and bars of stone laid across about six inches or so apart so that people can easily pass, stepping from one to the other, while beasts are unable so to do.

Liggar.—See LEDGER.

Light before the Sacrament.—Usually in the later Middle Ages there was a lamp or candle burning continually before the reserved Sacrament. The practice came in chiefly owing to the preaching of Eustace, Abbot of Flay, in 1200. It is often called the "light in the quire." At Durham this light only burned during Mass. Except in a few country churches, there was only one lamp or candle before the Sacrament.

Lights, The liturgical use of.—(1) *At the altar.* In an overwhelming majority of churches, both secular and regular, in this country there were two lights upon the high altar, and no more; and two (or sometimes four or even more) in standards before it. In better furnished churches the side-chancels had their altars similarly adorned. In a few churches these four lights were set on the riddel-posts at each corner of the altar. At St. Mary Ottery the westernmost pair of riddel-posts carried lights held by figures of angels, and the other two were set on the altar. At Lincoln they had either five, three, or one on the high altar; and at Chichester seven, five, or three; at St. Davids, fourteen, seven, or three—according to the rank of the feast or day. At Aberdeen the four angels on the riddel-posts carried twenty-four lights. (2) *Before the Sacrament.* Usually there was a lamp, or a candle in a basin, hanging before the Eucharist. In some country churches they had more. It was introduced *c.* 1200. (3) The priest carrying the Eucharist to the sick was preceded by a light (Lindewode, 249), either a lantern or a torch. (4) *Before Images and on the rood loft:* these varied in each church. (5) *Lights at the sacring* were held in most churches. (6) *Lights in processions* are carried by the taperers; in many cases the same candlesticks were afterwards used for the two altar lights. (7) *Tenebrae lights.* Twenty-four in most churches, but twenty-five at York and Lincoln; they were set on a triangular candlestick called the Lenten herse or harrow, (*q.v.*). (8) *At baptisms*, the font-taper used at the consecration of the font, and the christening taper put in the hand of the baptized person. (9) *At funerals*, these were the tapers set on or around the herse, two, four, or five as a rule; the earliest use of six was at the funeral of James I. About the herse, two or more torches were held; sometimes others held tapers also. (10) Tapers were also used at the offering of bread for the holy loaf; held by a person doing public penance, by bride and bridegroom, and by a woman at her churching. (11) The Pascall (*q.v.*). (12) The Candlemas procession (*q.v.*).

Limbo.—A region on the border of hell. (1) The abode of the just before Christ's resurrection, or (2) the abode of unbaptized infants after death, according to mediaeval theologians.

Limbus Patrum. — See LIMBO (1).

Limitour.—A mendicant friar,

licensed to solicit alms within a certain district or limit.

Lincoln, Use of.—One of the uses mentioned in the Preface to the B.C.P. There was some difference in the ceremonial, which is recorded in the Customary (Bradshaw and Wordsworth, *Statutes of Lincoln Cathedral*). Fragments of a Lincoln Mass book have been printed, and a manual of Lincoln Use is mentioned in 1368 at Wakebridge Chapel, Derbyshire. But the differences were not very great compared with the differences that obtain at the present day between the uses of different Churches under the Acts of Uniformity.

Linge.—Linen.

Linistemma.—(1) A fabric woven with flaxen thread in the warp, and woollen in the woof. (2) In the fifteenth century in England the same as *tartarin*, a thin kind of silken material (*q.v.*).

Liripipe.—A tippet. (1) The tip, tail, or poke of a hood. Also a piece of stuff or ribbon of varying length sewn to the point of the hood. (2) A broad scarf worn either bound round the head, with the ends hanging down, or stole-wise round the neck. Persons of rank had their tippets edged with sable. It was an out-of-door garment, not confined to any class or sex. It is distinct from the amess and from the hood. See *Trans. S.P.E.S.*, iv, 313 sq.

List.—The border or selvage of cloths.

Litany (Gr. *litaneia*).—A supplication. A series of short prayers made in church by a minister, to which the people reiterate a short response.

Literate.—One who though not possessing a University degree is held by the bishop to be sufficiently well-educated for ordination.

Little or **Lesser Entrance.**—In the Byzantine rite the entry of the bishop after vesting in the narthex. In a pontifical Mass it is at this point that the bishop first intervenes in the service, the book of the Gospels, lights, and incense preceding. If the bishop be not there, the Gospels' book, etc., still go in procession from the altar by the prothesis and north doors, and back to the altar through the central or holy doors. The lessons then follow.

Little Office, The.—*Parvum Officium* or Hours of the B.V.M. A lesser form of divine service, modelled on the services in the Breviary, and at one time recited by clergy in addition to the latter. They became popular with the laity in the later Middle Ages, and formed part of the Prymer, which was the favourite book of devotion of lay people.

Liturgy (Gr.).–Service. Applied generally to the forms of public worship, but more particularly to the Eucharist.

Liturgy of S. Gregory Dialogus.—The name given in the Orthodox Eastern Church to the Mass of the Presanctified used in Lent and at other times. By S. Gregory Dialogus is meant Pope S. Gregory the Great.

Locker.—An aumbry or cupboard (sometimes in the wall of a church) for the safe keeping of the vestments and ornaments belonging to the altar nearby which it is placed.

Lockram.—An inferior flaxen cloth made at Locronane in Brittany. In the Custom House Rates, 1545, it is grouped with Dowlas and creste cloth; and the Act 21 Hen. VIII, cap. 14, mentions "Lynnen clothe called Dowlas and Lockeram . . . wrought and made in Brytane." Very commonly used for linings, surplices, altar cloths, and albes.

In the reign of Henry VIII it cost 5*d.* or 6*d.* the ell. It was considered suitable for a kitchen malkin (*Coriolanus*, act ii, sc. 1).

Loft.—A gallery, either narrow, like that over the chancel screen, for the accommodation of a few prick-song singers and the organ, or wide, such as was often put up in town churches in the early sixteenth century (or even a little earlier) to accommodate an increased congregation when it was not possible, on account of surrounding buildings, to enlargen the church.

Lollards.—A group of heretics of varying politico-religious opinions that arose in England during the fourteenth century. They seem for the most part to have been ignorant persons, incapable of clear thinking, and were led to most preposterous notions, such as that God owed the obedience of charity to the devil, and various antinomian opinions subversive of Church and State alike. Wiclif was responsible for some of these. Lindewode, 300, derives the name from *lolia*, tares; but it comes from O.D. *lollaerd*, a mumbler of prayers, etc., first applied to a sect in Brabant. Here it was confused also with *loller*, a lazy loafer.

Long Friday.—The old name, in Saxon England, for Good Friday.

Lord's Day, The.—Sunday. The day of the week on which our Lord rose from the dead.

Lord's Prayer, The. — The prayer which our Lord Himself taught His disciples: "Our Father, which art in heaven," etc.

Lord's Supper, The.—The Holy Communion of the Body and Blood of Christ; a title found in the B.C.P. and in the Catechism of the Council of Trent (pt. ii, c. iiii, qu. 5) for the Eucharist, following S. Paul (1 *Cor.* xi. 20), who uses it, however, for the agapé and Communion combined. The African writers and councils sometimes use it for the annual commemoration of the original supper on Maundy Thursday: e.g. Conc. Carthage, 397, Can. 29. Hesychius seems to use the phrase as equivalent to the whole service: "the Eucharist, that is the oblation, which holds the chief place in the Lord's Supper." Other early writers most commonly use the word supper with other epithets, such as mystical, holy, divine; and denote by it the Communion, not a service, as S. Austin in *Ep.* liiii. v. § 7. It is not found in liturgical documents before 1549, except to denote Maundy Thursday.

Lord's Table, The.—The altar. The term first appears with this signification in the Western Church in S. Austin's writings at the end of the fourth century.

Louvre.—A ventilator in a roof or elsewhere, having sloping boards placed horizontally at a little distance apart so as to admit air, without rain or snow finding an entrance also.

Low Altar.—A nether altar (*q.v.*).

Low Mass.—Mass said by a priest without deacon or subdeacon.

Low Sunday.—The first Sunday after Easter.

Lowsun. — A Middle-English abbreviation for Low Sunday, the first Sunday after Easter.

Lucernarium.—The name of an anthem sung at the beginning of Vespers in the Mozarabic rite.

Luke's Gold.—Gold thread made at Lucca in northern Italy; cloth made from this, of several varieties, which cost less than the oriental cloth of gold. Lucca was the first place in Italy to produce and manufacture silk.

Lutheranism. —The religious

system of Dr. Martin Luther. He made subjective certainty the highest criterion of Gospel truth; taught that the visible Church emerges from the invisible, which is the groundwork of the former. By making inner consciousness the basis of external certainty he did away with the authority of the Church. He denied the existence of free will, and held that every pretended free act is only apparent. Man has no duty to God: "all things take place by the eternal and unvarying will of God, Who blasts and shatters in pieces the freedom of the will of man." After the Fall, all men propagated in the natural way are born with sin, that is without fear of God or trust towards Him, and with concupiscence; they (until regenerate) no longer possess the capacity for fearing or trusting God. Sin is *part* of man's essence, his whole earthly body is sin. Man's works, however good they may appear, are probably mortal sins. Justification is merely acquittal from sin and its penalties on account of the righteousness of Christ, which is imputed (not imparted) to faith; and while by reason of their corrupt nature men continue to sin, sinful acts are not sin in the justified, whom nothing can damn save only unbelief (*nisi nolit credere*); and Luther goes on to say (Ep. to J. Aurifaber, 1521) that nothing else can ever do away our salvation, *etiamsi millies millies uno die fornicamur aut occidamus*. Meditation upon God and His works, most spiritual in the judgement of reason, is nevertheless religious idolatry, pernicious and pestilential. Even an English follower of Luther's, Bp. Beveridge, could say, "I cannot pray but I sin, I cannot hear or preach a sermon but I sin, I cannot give an alms or receive the Sacrament but I sin, nay, I cannot so much as confess my sins but my very confessions are still aggravations of them." Luther renounced the Sacrifice of the Mass at the suggestion of the devil, according to his own account.

Luxuria (Lat.). — Sins of uncleanness.

Lyke, Lake.—Linen cloth imported from Flanders, made at Luyk (?); or the name may be from the Fl. *laken*, cloth.

Lyons, Cloth of.–Silken cloths from Lyons in France.

Lyre. — Cloth woven at Lire in Brabant, apparently of superior quality, as it was exported duty-free in 1428 for the use of the King of Portugal.

Madonna (Ital.).—"My Lady." The Italian title of the B.V.M.

Magi.—The wise men who came from the East to worship our Lord, after His birth, at Bethlehem.

Magnificat.—The song of the B.V.M., "My soul doth magnify the Lord." *Magnificat* is the first word of the Latin version. It is sung in the Western Church almost universally at Evensong; in the Byzantine rite it forms with *Benedictus* the ninth ode at Mattins.

Majesty.–Usually a representation of the Holy Trinity, but sometimes an image of our Lady.

Make up the Altar, To.—To put away the altar furniture after Mass.

Malveisyn, Malvoisie.–Malmsey wine. A strong sweet wine originally got from Monemvasia in the Morea.

Mamotractus.—A book for expounding the hard words in the Bible; by Helyas Helye *alias* de

Louffen, Canon of Münster in Ergau, Luzern (fifteenth century).

Mandate.—A prelate's mandate is a public instrument out of the bishop's court, made in the prelate's name, and by the hand of a notary public; of which there are two sorts, a mandate for appearing at the court, and one for obeying the injunctions or the decrees of the court.

Manichaeism.—A heresy which originated in the speculations of a Persian, Mani, in the third century. It is dualistic, the powers of good and evil being equally eternal. Mani regarded himself as the greatest of the prophets, the Paraclete (whom he distinguished from the Holy Ghost). There were two classes of his disciples: the elect, of rigid asceticism, and the hearers, who were allowed to marry. The heresy spread to the West, and influenced other sects. The conception that matter was inherently evil was one of their tenets, and is the root of extreme asceticism and extreme teetotalism, and other "isms" that arise amongst those folk who do not accept 1 Timothy iiii. 1–4. Though frequently suppressed, Manichaeism reappeared under various guises all through the Middle Ages, under the names of Paulicians, Cathari, Albigenses, Bogomiles, Adamites, etc. Many of the tenets of the Anabaptists of the sixteenth century go back to Manichaeism as their source.

Maniple.—A fanon (*q.v.*).

Manse, Mansio.—The house belonging to a vicarage (or rectory) in which the vicar (or rector) dwelt. As time went on, the name of the benefice became attached to the house, and in the greater part of England it is usually called a vicarage. The term lingered longer in the North than in the South, and still persists in Scotland for the official residence of the minister of the Established Kirk.

Mansionarius.—A sexton; one who looks after a church and keeps it clean, tends the lamps, etc.

Mantellatus.—A person born before the marriage of his parents *in facie ecclesiae*, and subsequently legitimatized by having the care-cloth (*q.v.*) (*pallium*, *mantellum*) held over him, with his parents, at that marriage. It was not infrequent up to the twelfth or thirteenth centuries. A well-known instance is that of the marriage *more Christiano* of Richard, Duke of Normandy, with the Countess Gunnor, by whom he had had several children, who *dum sponsalia agerentur, cum patre et matre pallio cooperti sunt*; one of these married King Ethelred. Robert Grosseteste of Lincoln describes the custom in a letter to Walter Ralegh, as having been done *in signum legitimationis*, but as though no longer obtaining.

Mantelletta.—An outer garment similar in shape to the chimere of our bishops, which reaches to the knees and is open in front, with slits at the sides for the arms to come through; worn by R.C. cardinals, bishops, and prelates *de mantelletta*. Cardinals' *mantellette* are of silk, and usually red, but violet on penitential occasions, and rose colour on the Sundays *Gaudete* and *Letare* (*q.v.*); if they belong to an Order with a distinctive habit, they use the colour of this for their *mantelletta*. Bishops and prelates belonging to the Curia also have silken *mantellette*; bishops in places outside their jurisdiction, or in the presence of a superior who puts their jurisdiction in abeyance, wear a violet *mantelletta* instead of a *mozetta*.

Mantellone.—An outer garment

worn by prelates in the Roman Church, which is similar to the *mantelletta*, but with wing-like sleeves.

Mantellum, Mantella.—A mantle. (1) The name of the patener's vestment in many churches from the thirteenth century; also called *chlamys* and *pallium*; a sort of cope, worn with the opening to the right side so as to leave the right arm free. Also the name of the vestment worn by the deacon and subdeacon during Advent and Lent at Bayeux, etc.; called a *cappa* at Limoges. (2) A dress for an image. (3) A cloak worn by various religious Orders as part of their out-of-doors habit.

Mantle.—(1) A sort of cope worn by the patener and others; also called *pallium* and *chlamys*. (2) A garment to adorn an image. (3) An article of dress.

Mantle and the Ring, To take the.—That is, to take vows of widowhood and perpetual chastity before the bishop, and receive the *pallium*, or mantle, with the veil and the ring. The service for this will be found in most English pontificals, as *Benedictio Viduae*.

Mantulata (scil. *vidua*). — A vowess, or widow who had taken vows of perpetual widowhood. She was then invested with a mantle and a ring, and commonly entitled "Dame," "Lady," or *Domina*. In Bp. Clifford's Pontifical at C.C.C., Cambridge, she is depicted wearing a blue dress with a white hood.

Manual.—A book which contains all things belonging to the administration of the Sacraments and sacramentals; also forms for blessing the font and other things which it is customary to bless (Lindewode, 251).

Manual Acts.—Those mimetic gestures prescribed by the rubrics to the priest while reciting the narrative of the Institution in the Prayer of Consecration. Unfortunately this has resulted in an inversion of the order followed by our Lord, Who first took bread, and then blessed it, and thirdly brake it. If the indirect invocation be the consecrating form (*Hear us, O merciful Father*, etc.), then the priest takes the bread after blessing it; or if our Lord's words of administration be held to be the form, as the Schoolmen asserted, then the fraction takes place before the consecration; in either case unscriptural. The Lincoln Judgement required the manual acts (as repeating the action of Christ) to be visible to the communicants properly placed. But it is difficult to distinguish between gazing at the elements during their consecration, and gazing at them immediately after it, which has been considered to be contrary to the principles of the Reformation. It is not easy to understand the difference between gazing at the elevated Host and gazing at the other mimetic acts of the priest; nor why it should stop there. Lake's *Officium Eucharisticum* (27th ed. 1724, p. 66) carries this gazing to its logical end: "Observe the Priest then breaking the Bread; and remember how Christ's Blessed Body was torne with Nails upon the Cross: Observe him pouring out the Wine; and remember how His Precious Blood was spilt likewise. . . . Observe the People too, taking and eating the Bread; taking and drinking the Wine," etc.

Manutergium (Lat.).—A towel for drying the hands.

Mappa (Lat.).—A linen altar cloth.

Marble Cloth, MarbleColour, Marmoreus. — Cloth woven to

simulate the veining of marble; produced by dyeing the weft (of silk or of worsted) in several colours, in imitation of porphyry and marbles.

Marcion, The Heresy of.—Marcion taught a form of Gnosticism. He held a dualistic system of two first principles or gods, and ascribed the greater part of the O.T. to the evil or unjust god, and mutilated the N.T. in consequence.

Maremium, Meremium (Lat.).—Timber fit for building purposes.

Mariola (Lat.).—An image of our Lady.

Mariolatry. — Etymologically, this can only mean the worship of *latreia* (i.e. that highest form of reverence only to be rendered to the Most High), given to one Marius. The only occasion when anything approaching such a thing happened is mentioned by Cicero (*de officiis*, lib. III, cap. 20, § 80). But those who use the term seem to mean excessive reverence, or sometimes any reverence at all, paid to Mary, the Mother of Christ our God; which, however, would not be even mari*a*latry, unless the worship of *latreia* were rendered to her.

Mark, Liturgy of S. — The liturgy used in Egypt in early times, though not in the earliest period. As we have it now it has traces of Byzantine influence.

Maronites.—A sect of Christians on the slopes of Lebanon in Syria. They were perhaps originally Monothelites, but in the twelfth century became followers of the Roman Catholic Church.

Marprelate Controversy. — This was the climax of the Puritan attack on the Church in the reign of Elizabeth. The party which "Martin Marprelate" (the common pseudonym of a number of Puritan tract-writers) represented was endeavouring to destroy the Church, and erect instead a system of ecclesiastical government similar to that established by Calvin at Geneva, together with Calvin's religious system. It was, however, defeated in spite of its friends in the Privy Council, who were hoping to repeat the exploits of Somerset and his friends with what remained of Church property; and did not arise again until the reign of Charles I, when it gained a temporary victory until the restoration of the Monarchy and the Church.

Marriage Licence.—There are three sorts: (1) common, issued by the ordinary or his surrogate; (2) special, issued by the Abp. of Canterbury under the Act 25 Hen. VIII, cap. 21, which took away from the Pope and vested in the archbishop the power of granting licences, dispensations, etc.; (3) issued by the registrar of the district. (1) and (2) enable the marriage to take place without banns according to the form of the Church of England; (2) further permits it to be performed at any time, in any church or chapel, or other meet or convenient place.

Marriage of Clergy. — Both Eastern and Western Canon Law forbid the marriage of bishops and presbyters after ordination, and of deacons also unless they have previously given notice that they intend to marry. From 305 onwards they are ordered to refrain from living with their wives on pain of deposition, in the West. It would be tedious to enumerate the Councils which have decreed against marriage of clergy; but the number shows that in spite of the law there was constant evasion. Such wedlock even in the case of a subdeacon is declared to be null and void; and the wives are from the eleventh

century on termed "concubines." The Council of Winchester, 1076, while forbidding the collegiate clergy to keep wives, allowed them to the rural presbyters if they already had them, but not otherwise; and for the future insisted on no man being ordained unless he were unmarried. The civil law stepped in later to strengthen the Canon Law; the Acts 1 Hen. VII, c. 4, 31 Hen. VIII, c. 14, and 32 Hen. VIII, c. 10, punish such cases with various temporal penalties, the latter making it a felony for a priest to keep a wife. The Act 2 Edw. VI, c. 21, made marriage of clergy lawful; and 5 & 6 Edw. VI, c. 12, legitimatized the issue thereof. These were repealed by 1 Mary, sess. 2, c. 2. Not till the Act 1 Jac. I, c. 25 (A.D. 1603) were such marriages lawful again, and the issue legitimate. Clergy in the Western Church were restrained from marriage only by disciplinary laws and not by a vow of celibacy.

Marters.—The fur of martens.

Martiloge, Martyrologium.—A list of the saints commemorated each day in the order of the kalendar, for daily reading in cathedral and monastic chapters.

Martinmas. — The Feast of S. Martin, bishop and confessor, November 11th.

Martyr.—One who bears witness to the truth of the Gospel by laying down his life for it.

Maser.—A drinking bowl, turned out of maple. See *Archaeologia*, vol. 50, a paper by the late Sir W. St. John Hope.

Maslin, Mastlin.—Mixed. The term is now usually applied to a mixture of corn, specially of rye with wheat. Formerly its use was more general, and it also denoted an alloy, like latten or brass.

Mass, Missa.— The common Western name for the service also called the Liturgy, or the Order for the Holy Communion; or, as "the godly Fathers named it, Eucharistia" (*Homily Concerning the Sacrament*, pt. 2).

Mass Book, Missal.—A book containing the Service of the Mass, with all the collects, Scripture lessons, and anthems and chants used in that service.

Mass Creed, The.— The old rubrics order that it be sung right through (beginning at *The Father almighty*) by the whole quire, and not from side to side. Only one melody was used here till the fifteenth century, when pricksong settings came in, especially on the Continent. Dom Molitor has pointed out that "the attempt frequently made to portray [musically] the various articles of the Creed is altogether wrong. . . . It is a misapprehension of liturgical requirements, and of the Church's intention." See also CREDO and INCLINATIONS.

Mass Penny.—In the Middle Ages a money offering was customary in the time of Mass, at the Offertory, and for ordinary folk this was usually a penny: sometimes it was reckoned as a half-penny for the Mass and half-penny for alms. Persons of high degree usually offered a groat.

Mass of S. Sebastian.— S. Sebastian was invoked in time of plague or pestilence; and the Mass for that purpose was inserted into late editions of the Sarum Mass book.

Master of Ceremonies.—The Venetian ambassador remarked that at the Coronation of Elizabeth they used English forms, and not Italian; that the English had no masters of

ceremonies, and cared still less about formalities. In the Roman rite the master of ceremonies has the whole ceremonial at his fingers' ends, and sees that every one does what he has to do at the right moment; he also has some of the duties performed at low Mass by the server; but there was never any officer of this sort in English churches.

Matrimony.— See WEDLOCK, IMPEDIMENTS, DIVORCE.

Matrimony, Spiritual.—By this phrase was understood the united life between a priest and his church, or a bishop and his diocese, whereby he devotes himself to its service, and it is pledged to receive his ministrations, so that neither can depart from the other. King Edgar's 8th canon (960) forbids a priest of his own accord to desert that church to which he was blessed, but to have it for lawful wife. Othobon requires bishops be present in the churches espoused to them (*desponsatarum sibi ecclesiarum*) specially on solemn feasts, and in Advent and Lent (Athon, 119).

Mattins, Matins. — (1) The night service in the Breviary. (2) Morning Prayer in the B.C.P. See the table of lessons proper for holy days; and see CHURCHING OF WOMEN.

Maundy (M.E. *maundee*, O.Fr. *mandé*, Lat. *mandatum*, a command). —The "new command" was "that ye love one another" (*S. John* xiii. 34). Specially applied to our Lord's washing of the disciples' feet and the mediaeval copying of that example.

Maundy Cup.—After the washing of feet on Maundy Thursday, and the sermon, if one were had, the cup of charity (with wine or ale) was passed round. Then followed certain versicles and responses and a prayer. If there were no sermon, the cup of charity was passed round during the reading of S. John xiii. 16–38.

Maundy Thursday.—Thursday in Passion Week (*q.v.*) See MAUNDY.

Mazaconici. — Another name for the *magistri puerorum* at the cathedral church of Milan, formerly eight in number, whose business was to teach the boys. They wear in quire a surplice with wide sleeves and over that the black woollen quire-cloak and a hood lined with green silk.

Meat, Sunday of leaving off. —In the Greek Church corresponding to Sexagesima.

Media vita (Lat.). — The anthem, "In the midst of life we are in death." It was composed by Notker, a monk of the Benedictine Abbey of S. Gall, in Switzerland, in the ninth century. It is really a respond, and was set as such by Merbecke in his *Book of Common Prayer Noted* in 1550.

Meletian Schism. — Meletius, Bp. of Lycopolis, set up a schism in the province of Alexandria in the beginning of the fourth century: he maintained that the lapsed should not be admitted to penance until the persecution ceased.

Melkite (Ar. *malikîy*).—A name given to the Orthodox Christians in the East by those who reject the Council of Chalcedon. It means "royalist." It is also applied to the Uniats of Syria and Egypt.

Melly, Medley. — A cloth of mixed colours.

Memento (Lat.).—The first word of each of the two sections of the Roman Canon which contain the intercessions for the living and the dead respectively.

Memory.—In the sixteenth century used for "memorial," as in the

phrase "a perpetuall memory, of that his precious death, vntyll his comming again," or in the order to leave off "at Evensong time the Responds with all the Memories," i.e. the anthem, versicle, and collect commemorating our Lady, etc.

Menaion (Gr.). — The volume containing most of the variable portions of the divine service in the Greek Church.

Mendicant Orders.—Orders of friars who supported themselves by begging.

Menologion (Gr.). — Corresponds with the Martyrology (*q.v.*) of the Western Church.

Mensa (Lat.).—A table; applied to the altar-slab. As a synonym of "altar" it seems first to have been used in the Western Church by S. Austin of Hippo.

Mental Prayer.—Prayer made to God without the conscious use of words.

Metheortion (Gr.). — Lit. the morrow of a feast. A day within the octave of a festival.

Metropolitan.—An archbishop with jurisdiction to supervise in a canonical way his suffragans. He can only act in conjunction with them. In visiting his province he must consult the bishop of the diocese to be visited beforehand; during the visitation his jurisdiction supersedes that of the diocesan.

Metwinde.—Bp. Potter of Carlisle inquired in 1629 whether there were any superstitious use of crosses, with metwindes (etc.), at burials. A metwinde or metewand was a measure, and this particular one was probably the same as "the length of our Lord" mentioned by Bale (Parker Society, 525) as a protection from drowning.

Michaelmas. — The Feast of S. Michael the Archangel, September 29th.

Miche.—A loaf of bread.

Millenarian.—One who believes in the visible establishment of the kingdom of the Messiah on earth for 1,000 years.

Millennium.—The visible kingdom of the Messiah upon earth for 1,000 years.

Minds.—The services held for a departed person at the end of a month or a year after his death.

Minister (Lat.).–Sometimes put for rector, sometimes for any one who holds or performs some office, and sometimes designates priest, deacon, or subdeacon (Lindewode, 91). In the B.C.P. it seems to be used for the curate, or the assistant priest, or deacon, except in such places where the rule of the Church demands that only a priest can say the prayer, etc.

Minister of High Mass, The.—The clerk in a religious house, appointed for a week in rotation.

Ministeria (Lat.).—The sacred vessels used at a solemn Mass.

Miniver.—A kind of fur used for lining canon's amesses, etc. It is not known from what animal the fur was obtained; said by some to be grey squirrel.

Minning.—The peal rung at the year's mind of a person deceased, i.e. on the anniversary of his death.

Minning-day. — The year's mind, or the anniversary of the death of any person.

Minor Orders.—In the Western Church, these were collets, bennets or exorcists, readers, and doorkeepers. In the Eastern Churches, only that of reader. Formerly the minor order of singer was included in the West.

Minorite Friars.—Gray Friars (*q.v.*).

Minster. — The church of a monastery; applied later, chiefly in the north of England, even to cathedral churches that never had been monastic.

Miracle. — A wonderful occurrence, which seems to deviate from the laws of nature, so far as they are known, and to be due to an unusual exhibition of supernatural power.

Miracle Play.—A play depicting the life of some popular saint, or a story from the O.T. or N.T.

Miserere (Lat.).—Psalm li (l in Vulgate, etc.).

Misericord.—(1) "Flap-seats" of quire-stalls that turn up and have a small projecting seat on the under side, on which one can rest standing. These bracket-seats are usually richly carved, sometimes with humorously quaint designs. (2) Also the second frater of a Cistercian Monastery where meat was taken on certain days after the mitigation of the rule forbidding flesh meat.

Misericordia (Lat.).—A relaxation of the strictness or severity of the observance of the Rule under which the religious lived, for a season: such as by being allowed recreation on alternate weeks, and being excused from quire and the observances of the cloister (Lindewode, 211). The term is also applied to the room for monks, etc., who were allowed this indulgence.

Missa (Lat.). — (1) At first, any assembly of the faithful for worship; later, restricted to the chief service of Christians, *the* Liturgy, "commonly called the Mass." It comes from the Latin *mittere*, to send, in late Latin to place; and is said to be taken from the formula of dismissing the assembly, *Ite, missa est!* i.e. "Go! the congregation is dismissed!" *Mess*, a dish, a course at table, comes from the same word.

(2) In the Mozarabic rite, the first of the seven variable forms in the Mass, called *orationes* by S. Isidore. It is an address to the people exhorting them to pray, and is followed by a prayer to God, entitled *alia*. In other rites these were termed *prefatio missae* and *collectio sequitur* respectively.

Missa Cantata (Lat.). — Sung Mass. According to the Roman rule, at Mass sung, but without deacon or subdeacon, there should be no incense used; but, by a special grace, this was allowed in the churches of Guinea and Senegambia, January 10, 1852; and, as regards the custom of having collets carrying lights and incense, on September 28, 1854, the S.R.C. answered that these usages might be retained, but only in those churches where they could not be suppressed.

Missa Capitularis or **in Capitulo** (Lat.).—The chapter Mass, or Mass at which each member of the chapter was present or represented; usually said on behalf of departed members of that body, except in Eastertide. Sometimes it was a displaced Sunday or saints' day Mass instead.

Missa Sicca (Lat.).—Dry Mass, i.e. without any consecration, called *nudum officium* in the Charterhouse books, and table prayers or ante-Communion Service with us; and in the East *typica*. Durandus described the service in two forms: (1) Wearing only a stole the priest reads the Epistle and Gospel, says the Lord's Prayer, and gives the Blessing; (2) the priest, fully vested, reads the whole Mass except the secret and canon and post-Communion (*Rationale*, lib. iv. cap. 1).

Burchardt, the papal ceremoniar, also gives directions for its celebration in his *Ordo misse* of 1502. A form of *missa sicca* is still used in the Ambrosian rite on Good Friday and Easter Even; and, till 1866, on the Rogation Days. It was practised by both the Black and the White Friars. Dom Claude de Vert and P. le Brun both testify to the custom as existing in their days, and with approval. It was introduced into our English service books in 1549, and has remained ever since. But in mediaeval times, and on the Continent later, *missae siccae* were said in Mass vestments. Historically the "Last Gospel" is a *missa sicca* reduced to a single constituent.

Missa Solemnis (Lat.).–Solemn Mass. The corporate and collegiate celebration of the Holy Eucharist in which the "royal priesthood" of the Christian Church is directly exercised by each of its members, according to his order in the Church, from the layfolk up to the bishop. In more modern times the term has been used chiefly as a synonym for high Mass, in which the layfolk seldom sing the parts allotted to them, or communicate, though they usually give money in commutation for the bread and wine formerly offered by them at solemn Mass.

Missal. — A Mass book; containing all the prayers, lessons, and chants used at Mass throughout the year.

Missale, Missale Completum, or **Plenarium** (Lat.). — Missal or Mass book. It contains all that is necessary for the celebration of Mass. Formed from the eleventh century onwards by incorporating the Grail, the Epistle book, and the Gospel book with the Sacramentary.

Mission. — (1) The right of bishops to exercise the powers of ordaining and of jurisdiction. (2) Persons who are sent forth to convert others to Christianity.

Missionary.—One who is sent forth to convert heathens or Jews or Muḥammadans to Christianity.

Mister.—See CHEST.

Mistery.—A craft or trade.

Mistery Play. — A play based upon some part of the Bible narrative; played by members of a mistery or trade gild as part of their gild observances.

Mitre.—The official head-dress of a bishop; but worn also by canons of many cathedral churches by papal privilege; and also by certain abbots, to whom a like concession has been made. In shape it is a sort of cap, pointed and cleft at the top from side to side, about 10 to 18 in. in height; and two narrow strips of stuff, fringed at the ends, fall at the back of the head, which are called *infulae*. It is generally believed to be a development from the cowl or hood; and the *infulae* are the remains of the band by which this was secured round the head, the ends being tied at the back of the head.

Mitre and Crozier, Times for using.—A bishop wears his mitre, and carries his crozier (always in his *left* hand), with the crook turned towards the people, when he enters the church to go to the altar in order to celebrate Mass, and when he leaves the altar at the end of Mass to return to the vestry. He removes his mitre to say any of the prayers, and gives his crozier to his chaplain (who always holds it in his *right* hand). He resumes the mitre for the Decalogue (if it be read by another minister, e.g. as at Truro), for the Epistle, and for the sermon. He holds the crozier

(always in his *left* hand) during the Gospel. He wears the mitre and holds the crozier for the Absolution and for the Blessing. At the Offertory the mitre is removed and placed upright at the north corner of the altar. He removes his gloves before the Offertory and resumes them after the last ablution and washing of hands.

In the quire services the bishop wears cope and mitre to read the lessons ; and when he goes to cense the altar (or the corpse at *Placebo* and *Dirige*) his crozier is borne before him.

In the sixteenth century when many bishops and mitred abbots were assisting at a service they all wore their mitres and carried their croziers in their left hands or had them borne before them by their chaplains.

Mitred Abbot, A.—An abbot on whom the Pope has conferred the right to use a mitre and other episcopal ensigns within the monastery and its dependencies and other exempt monastic churches ; in the later Middle Ages they used mitre and crozier outside also.

Mixed Chalice.—The mingling of a little water with the wine of the Eucharist, in imitation of our Lord's practice at the Last Supper, for the Jews at that period always diluted their wine; it is assumed as the usual custom in the Mishna. The Lincoln Judgement laid it down that "no rule has been made to 'change or abolish' the all but universal use of a mixed cup from the beginning." The Armenian is the only rite that does not use it. In the Byzantine rite *hot* water is added also, after the Commixture just before Communion. In connexion with this it may be noted that it was a common custom of the Jews to use hot water, perhaps always at the Paschal Supper, according to the Mishna.

Mixta Persona. — Lindewode, 126, in discussing the donative advowsons belonging to the king, is much perplexed at such a thing being allowed, because he could not possibly acquire such a right merely by exercising the claim, in spite of the fact that, according to some, an anointed king is not a mere layman, but a mixed person (i.e. partly lay, partly clerical). S. Austin (*contra Petil.* ii. 112) wrote that "Saul had sanctity, not of life, but of God's Sacrament." S. Leo (*Ep.* 24) can speak of the emperor's sacerdotal energy and mind ; and S. Gregory (*Expos. in lib.* I, *Reg.* 10) says that this unction is a Sacrament, as does Alexander IV at a later date (O. Raynaldus, *Annales*, A.D. 1260, § 18). Popes and others have spoken of the consecration or sacring of kings and emperors. S. Peter Damien enumerates unction of kings among his twelve Sacraments. In the fifth law of Alfred, 877, the power of the king to dispense a nun from her vows is claimed. Selden quotes an ordinance of 33 Edw. III which claims that anointed kings are capable of spiritual jurisdiction. It is further a fact that until after Anselm's scruples the kings of England used to confer bishoprics by donation of the crozier, even by force. Henry I was granted jurisdiction over the wives of the clergy by a Council of London in 1129, according to Matthew Paris (R.S. ii, 156), and promptly dispensed them from observing the canons against clerical marriage on payment of a fine. Kings of France also were said to be lay and prelate combined. That the kings of England, France, and Spain have exercised the power of dispensation in certain matters from time to time is

quite certain : but it would seem to have been intrusted to them by a Council or Councils, in whom it was inherent, and not to belong to them by virtue of their anointing; and there does not appear to be any evidence that unction was ever held to give "character." Kings have often interfered in ecclesiastical matters, with (or sometimes without) the consent of the ecclesiastical authorities; e.g. the suppression of the Gallican rite was by a decree of King Pepin ; Charles the Great and Ludwig the Pious frequently interfered in ecclesiastical and liturgical matters ; Henry II deposed the Bp. of Asti, Conrad II the Bps. of Vercelli, Cremona, and Piacenza; Reccared I, King of the Wisigoths, introduced or caused to be introduced the Byzantine Creed into the Mozarabic rite in 589 ; the Emperor Henry II induced Pope Benedict VIII to adopt it in the Roman rite; Louis XIV insisted on the canons of Châlons-sur-Marne and Verdun genuflecting at the sacring in 1687. Often too they have taken prominent parts in the service ; e.g. emperors have read the Gospel at Mass at their coronations and at other times ; our own Richard I delighted to act as *rector chori*, etc. But none of this shows that the royal unction imprinted a spiritual character. If it did so, it would not have been repeated ; e.g. Pepin was anointed by Boniface in 752 and by Stephen II two years later. The canonists agree that it is a Sacrament, or at any rate a sacramental, conferring grace on the recipient for the high office he is called upon to fulfil. The question that exercised Lindewode was one of donative advowsons, in which the king exercised immemorial rights going back to Anglo-Saxon times ; the trouble was that other patrons had long given up their donatives, while the king clung to his. This had to be squared with the later teaching of the canonists, after the rise of parochial organization and the gradual acquiring of fixity of tenure by rural presbyters.

Mockado.— An imitation velvet used in the sixteenth century and after ; apparently made of woollen or of silk, and sometimes with a linen warp ; double, single, or tufted varieties are found, the latter patterned.

Mode. — A scale of notes, of which the tones and semi-tones follow one another in a particular order. In plainsong there are eight modes, in modern music usually only two, major and minor.

Modernism. — A vague term which seems to cover a number of different religions. Some are content, having reduced Jesus of Nazareth to being a mere man, to indulge in anthropolatry ; others argue that the whole of Christianity is unhistorical, and base their religion on comparative mythology, having abolished the historic facts, forgetting that "the attempt to explain history without the influence of great men may flatter the vanity of the vulgar, but it will find no favour with the philosophic historian" (Frazer). In many cases it is simply an old heresy, such as that of Cerinthus and the Gnostic Docetists, revived under a new name.

Modus Decimandi is "the payment of something in lieu of the just and full tithe of a thing tithable, legitimated by composition, custom, or prescription ; it is when lands, tenements, or hereditaments have been given to the parson and his successors, or an annual certain sum or other profit alwaies time out of

mind to the parson and his successors, in full satisfaction of all tithes in kind in such a place" (Godolphin, p. 420).

Molinism.—In 1588 the Spanish Jesuit Luis Molina wrote a book in which he tried to reconcile the doctrine of freewill with the Augustinian doctrine of divine decrees: the latter he rested on God's foreknowledge of what each man would do with the divine grace given him, sufficient to salvation, which he had the free power to accept or reject.

Monachism. — The life of the cloister.

Monastery. — A house or enclosure inhabited by monks.

Monasticism, Monachism (*q.v.*).

Moniales.—Nuns. Under this term are included all women belonging to a religious order, whether under the Rule of S. Bennet or S. Austin or any other; the term canoness, to describe women under the rule of S. Austin, is very unusual in English mediaeval documents, if it ever occurs.

Monile. — (1) An ouche, clasp, or brooch. (2) A collar.

Monition.—A formal warning to cease from certain acts, addressed to a subordinate by his superior, e.g. to a priest by the bishop, or the bishop's chancellor on his behalf.

Monk. — A member of a community set apart for the primary purpose of the worship of God, and living under discipline to that end. He was not necessarily a priest, or even in orders at all.

Monks of S. Basil.—The Greek monks in the Roman communion follow the Rule of S. Basil. Their best-known abbey in Italy is that of Grotta-Ferrata, in the province of Rome; there are others in Sicily and Calabria. They follow the Greek rite, but conform to the Roman rite in several ways, using unleavened bread, the Western form of vestments, and the *Filioque* clause in the Creed. But several monasteries have since 1615 had the privilege of using the Latin rite.

Monophysites.—They affirmed that our Lord had but one *nature*; mostly denying the reality of His *human* nature. While vehemently defending the unity of Person they were led to deny that He was "Perfect God and perfect Man."

Monothelites. — They affirmed that there was only one will and operation in Jesus Christ; which denied the perfection of His human nature by a necessary consequence. As our Lord was perfect God, He had one will and operation with the Father and the Holy Spirit; but, as He was also perfect Man, He also had a human will and operation: "for as each nature preserves its own properties, so each operates that which is proper to itself, since natures are known only by their operations." The heresy was condemned at the sixth General Council held at Constantinople in 680.

Monotone. — (1) A single tone or note. (2) To recite on one note.

Monstrance.—Also called a sun, an ooster, and a moon. It was a pix with crystal or glass sides, so as to show the Host within, of various shapes and sizes; and used to carry the Host in procession on Corpus Christi Day, and at other times. At S. Stephen's, Bristol, they had an image of our Lady in which the Sacrament was carried on Corpus Christi Day.

Montanists.—Montanus, a former priest of Cybele, in the second century started a strict and ascetic movement, at first within, but after without, the Church. He asserted

that he was the mouthpiece of the promised Paraclete, that the end of the world and the Millennium was near, and that he and his associated prophetesses were constantly receiving revelations from God. He and his followers affirmed that no forgiveness was possible for mortal sin after baptism, and this led to belittling the Sacraments. Marriage was discouraged, and they used much and strict fasting. Second marriages were absolutely prohibited.

Moorish Work, de Opere Maurisco. — Cloth of gold and other rich fabrics from Granada and other parts of southern Spain. See YSPANIAE PANNUS.

Morning Prayer. — The quire office or divine service appointed by the B.C.P. to be sung or said each morning. It was constructed out of Nocturns and Lauds and Prime in the atmosphere of the mid-sixteenth century. It is commonly called Mattins. See CHURCHING OF WOMEN.

Morrow Mass.—The first Mass of the day in any church. It was frequently a Mass of *Requiem eternam* or some other Mass on behalf of the departed. The hour at which it was said varied in different churches.

Morse.—A kind of brooch, or a broad band of stuff, used for fastening a cope over the breast.

Mortal Sin.—Sin which is wilful, interrupting the life of grace, and separating the sinner from the Body of Christ, introducing a state of enmity towards God.

Mortification. — "Mortifying" (*Rom.* viii. 13; *Col.* iii. 5) the flesh in order to subdue it to the spirit.

Mortmain. — Land transferred to any corporation, secular or religious, is said to be aliened in mortmain. Licence used to be needed from the king before such could take place, and usually a payment made to him in compensation for the loss of escheat, reliefs, etc.

Mortuary. — Sometimes called a corse-present (*q.v.*). A payment in recompense for personal tithes withheld in ignorance (or forgotten, as it is commonly expressed in mediaeval wills), and also of oblations (Lindewode, 21).

Motet.—A harmonized piece of music set to Latin words from the Scripture or the Liturgy, intended to be sung at Mass at the Offertory.

Mother of God (Lat. *Mater Dei*, *Dei Genetrix*).–A phrase translating the Greek *Theotokos*, Latin *Deipara*, applied to our Lady by the Council of Chalcedon, 451; it is somewhat equivocal as a translation because it might be taken to mean Mother of the Godhead, of our Lord's divine nature; but the original term was introduced to safeguard the fact that the Child conceived by Mary was God the Word from the moment of conception, as well as Man.

Mother-Church, The Customs of the. — The customs of the metropolitan church are to be followed throughout the province, both in the order of Mass and in singing and ministering (Gratian, *de Consecr.* di. ii, c. 31); but not in divine service, for in that each church keeps its own custom (Lindewode, 102); yet throughout the Province of Canterbury the Use of Sarum obtained, in practice, "of long custom, which, since it is reasonable, must be retained" (ibid., 104). The Church of Canterbury was Benedictine, be it remembered, and the Bp. of Salisbury was precentor of the episcopal college, and when the archbishop celebrated

solemnly in its presence he "ruled the quire" (ibid.).

Mothering Sunday. — Mid-Lent Sunday, on which it is, or was, customary to offer a cake, called a simnel in some parts, to one's mother. Cowel, in the early seventeenth century, states that it was customary in mediaeval days to visit the mother-church on this day and to make an offering to the high altar; but there is little evidence of this. More probably so-called from the Epistle, in which the words "Jerusalem . . . the mother of us all," occur (*Gal.* iv. 21).

Motley.—(1) Diversified in colour, variegated, or parti-coloured. (2) Cloth of mixed colours.

Moulding, A.—A term applied to different varieties of outline or shape given to features of buildings, such as cornices, capitals, door and window jambs and heads, etc.

Movable Feasts. — Feasts in the kalendar of the Church whose date depends upon the varying position of Easter in the year.

Moyses Tables. — The two tables of the Decalogue, ordered by Elizabeth to be set up in the churches in 1561 in the east end of the chancel, not only to be read but also to give some comely ornament.

Mozarabic (Ar. *musta'rib*, one who adopts Arab customs, etc.).—The Mozarabs were those Spaniards who lived under the rule of the Moorish sovereigns, conforming to Moorish customs but retaining their Christian religion. The form of the non-Roman or Gallican liturgy used by them was called the Mozarabic. It is still used at Toledo and a few other places in a special chapel or church confined to that rite.

Mozetta. — A hood which falls like a cape over the shoulders to the elbows, open in front but fastened by a row of buttons; the actual hood or head-piece hanging behind is small and purely for ornament. It is worn by cardinals over the *mantelletta* (*q.v.*); by bishops without a *mantelletta*, but only in places over which they have jurisdiction. The Pope's mozetta is red except during Easter Week, when he wears a white one; cardinals also wear a red one, except on penitential occasions when it is violet, and on the Sundays *Gaudete* and *Letare* (*q.v.*), when it is rose-colour. Bishops, prelates, and canons wear violet or black.

Mullion.—The upright forming the division between the lights of a Gothic window.

Muniments.—Title-deeds, charters, or records, by which rights and claims are defended.

Munnion. — Older Form of mullion (*q.v.*).

Muntin, mountayne. — The central upright or vertical piece of timber between two panels, the side pieces being called *stiles*. The term is sometimes applied to the mullions of a window.

Murrey.—In the different versions of the Statutes of the Order of the Garter murrey is equated with *subrubeus* and purple. In 1536 the Westminster Abbey inventory mentions an albe having the parell of "darkish red or murrey" cloth of gold. Parkinson describes the blue Hulo (carnation) as "of a fair purplish murrey colour"; and "Sweet Williams of a deeper red or murrey colour" than the ordinary red (*Paradisus*, 308, 320). At Westminster it was a festal colour, as well as that for Septuagesima and Passiontide.

Muster devilers, Muster-devils.—Woollen cloth from Moustier de Villiers, near Harfleur; and also the name of a colour. The cloth is sometimes mentioned as

gray and sometimes as russet. Entries in the *Wardrobe Accounts of Ed. IIII* show that it cost from 3*s.* 8*d.* to 5*s.* the yard.

Mutatorium (Lat.).—A change of clothes, etc. Sometimes used to denote a suit of vestments for priest, deacon, and subdeacon, etc.

Mynchery.—A nunnery. A nun was called a mynche, *pl.* mynchen.

Mynells, Moynells.—Mullions.

Myrrh.—A kind of bitter resin, obtained from *Balsamodandron Myrrha*, grown in Arabia Felix and Abyssinia. Used for embalming. But the myrrh of the Bible was probably a viscous liquid, Balsam of Mecca, derived from *B. opobalsamum* (*Exod.* xxx. 23; *Cant.* v. 5, 13).

Myrrh- or Ointment-Bearers, Sunday of.—The second Sunday after Easter in the Greek Church.

Mystery.—(1) A term applied to great Christian doctrines and to the Sacraments. (2) Sometimes so spelled, but wrongly, for mistery (*q.v.*)

Mysticism.—A tendency of religious feeling, of which the essence is the effort to attain direct communion with God.

Myxstom.—A sop of bread and wine: a sort of emergency meal. 1490 Caxton's *Rule of S. Ben.* xxxviii. 131, "The reder may afore his lecture take a lytyll refeccion that is called mixtum."

N. or M.—See the Church Catechism. It is generally thought to be an abbreviation for *Nomen* or *Nomina*, "Name or Names."

Nacta, Nakta, Nac.—A rich variety of cloth of gold imported from the Levant. Graunson, Bp. of Exeter, left a suit *de pannis rubeis et aureis qui vocantur de Nakta* (Oliver, 445). The origin of the name is uncertain: perhaps Ar. *naqṭah*, a dot or spot. Perhaps the fabric was sprinkled with round spots of colour.

Naos (Gr.).—A temple. (1) A church. (2) The nave of a church.

Narthex.—The inner vestibule of an oriental church. In earlier days only a space railed off from the nave at the west end, for the hearers, catechumens, and *competentes*.

Natalis Calicis.—Maundy Thursday.

National Assembly of the Church of England, The.—A body formed by authority of the Convocations of Canterbury and York in 1919 and given legislative powers by Parliament in the same year. It was formed primarily for the purpose of passing measures affecting the Church, which would have otherwise to be submitted to Parliament in the ordinary way. Under this scheme measures passed by the Assembly are submitted to Parliament merely for acceptance or rejection, not for amendment.

Nave (Lat. *navis* = a ship).—The main part of a church.

Nebula.—A wafer.

Necessary Doctrine.—In 1543 *A Necessary Doctrine and Erudition for any Christian Man*, called *The King's Book*, was put forth "by the King's majesty of England" for avoiding of diversity in opinions, as a declaration of the true knowledge of God and His Word, with the principal articles of our religion.

Necrology.—A book or register containing the notices of the deaths of persons connected with, or commemorated by, the church or community to which the book belongs.

Necromancy.—The pretended art of revealing future events by means of communication with the dead.

Nestorian Heresy.–The assertion that there were two *persons* in Christ; that Jesus was a perfect man, at some time before birth connected or conjoined with the divine Word, but that the Word was not made man; that God could not be born of a woman. Nestorius declared that he could not call an infant of two or three months old *God*, nor adore a sucking babe; and refused the title of Theotokos to our Lady. Against this heresy the "Athanasian Creed" affirms that "although He be God and Man, yet He is not two, but one Christ." Nestorius was not very well educated, and was a very confused thinker who had not defined clearly for himself his terms; and was unable to see the difference between concrete and abstract.

Nether Altar. — Any altar in the church other than the high altar.

Nether Front. — One of the names for the hanging before the front of the altar, more commonly to-day known as the frontal.

Neum (Gr. *neuma*, a sign).—The name of the signs used to denote notes in writing plainsong.

New Fire.—On Easter Even it was customary to extinguish all the lights in the church and solemnly to bless the new fire (by which they were relit); this was obtained either by means of a burning glass from the sun, or, more often in this country, struck out of flint and steel. In some places this was also done on the two preceding days.

Newel.—The central column of a winding staircase, or the posts at the angles and foot of a staircase.

Nicaea, Sunday of the 318 Fathers of.—In the Greek Church the Sunday after the Ascension Day.

Nicene Creed. — So misnamed in the Ordinal and the 8th Article of Religion. It is really the Byzantine Baptismal Creed, which is the Nicene Creed of 325, with additions as adopted by the Council of Constantinople in 381, and in the West with the insertion of the words *and the Son*; and later used as the Mass Creed (*q.v.*) in both East and West.

Niche.—A recess in a wall for a statue or a vase.

Nightgown.—In the sixteenth century (e.g. in the Homilies) this denoted what we should call "evening dress," not a garment for bedwear, for none was worn.

Night Song.–Later called Compline, sung at night.

Nimbus, A. — In Christian art a disk (as of light) placed vertically behind the heads of persons of special dignity or sanctity.

Nine Odes, The.—A series of canticles from Scripture used at Mattins in the Eastern Orthodox Church. They are:—(1) Song of Moses (*Exod.* xv. 1–18). (2) Song of Moses (*Deut.* xxxii. 1–43). (3) Song of Hannah (1 *Sam.* ii. 1–10). (4) Song of Habakkuk (iii. 2). (5) Song of Isaiah (xxvi. 9–20). (6) Song of Jonah (ii. 3–9). (7) Song of Three Children (3–34). (8) Ditto (35–68). (9) Song of B.V.M. (*S. Luke* i. 46–55; Song of Zacharias (*S. Luke* i. 68–79).

Nobis quoque (Lat.).—The beginning of the last group of prayers in the Roman canon coming after the *Memento etiam* or prayer for the departed. It is one for communion with the saints; and as such is a reduplication of *Communicantes* said earlier. A completely satisfactory explanation of this is not forthcoming. As *Memento etiam* was not

said on Sundays as late as the ninth century, *Nobis quoque* marks the end of the consecration prayer; for in *Ordo I* all in the sanctuary remain bowed down until the Pontiff says *Nobis quoque*, or as the eleventh century *Ordo* of Amiens has it, the subdeacons stand with faces bowed down until "the Body and Blood of the Lord be consecrated and they hear *Nobis quoque*."

Nocturn.—The office of Mattins in the Breviary is divided into three portions, each consisting of psalms and lessons, with anthems and responds, and called a nocturn. The statement in the Preface of the B.C.P. ("Concerning the Service of the Church"), "The ancient Fathers have divided the Psalms into seven portions, whereof every one was called a nocturn," is inaccurate, and it is hard to understand how any one who was accustomed to use the Breviary could have made it. Only about two-thirds of the Psalter were used at Mattins, and the ferial Psalter was divided among nine nocturns, not seven.

Nomenclator (Lat.).—In the eighth century, the Pope's remembrancer; one of whose duties was to convey the invitations to breakfast with the Pope after a stational Mass, during *Agnus Dei*. He belonged to the *Schola Notariorum*.

Nominalism.—A theory of the Middle Ages and after, which held that only the individual is real, while universals (genera and species) are only names by which points of resemblance between a number of different individuals are summed up in a single name or concept. In later days Hobbes and Berkeley were prominent supporters of the theory.

Nomophylax (Gk.).—A dignitary of the Church of Constantinople who was the legal adviser of the patriarch.

Nonconformist.—A member of the Church of England who would not leave it although he disagreed with its forms and discipline, specially as to the Sacraments. The Nonconformists were all Calvinists, and aimed at a godly and thorough Reformation; but they upheld episcopacy, tempered by a presbytery. They were also known as Puritans and Reformists, and were strong opponents of the Separatists or Dissenters.

None or **Nones.**—The canonical hour sung at noon, the ninth hour, i.e. 3 p.m. In Lent, in order to prolong the fast, the principal Mass of the day was not said till after Nones: but, as this proved very irksome, the difficulty was got over by saying Nones at 12, which thus acquired the name of noon. Compare the anticipation of Tenebrae and of the midnight Mass on Easter Even.

Nonjuror.—One who will not take an oath. The name is applied to those clergy and laity who scrupled to take the oath of allegiance to William and Mary in 1689, on the ground that they were bound by their former oath to James II.

Noonsong.—None, sung at the ninth hour of the day, i.e. 3 p.m.

Norman Architecture or **Romanesque.**—The name usually given to the style of architecture which prevailed in England under the early Norman kings, the chief characteristic of which was the use of round arches.

North side.—The name applied to the north part of the west side of the altar, when placed against the east end of the church, or to the long side of the altar facing north when the altar was placed east and west.

Notary-public.—One who attests deeds, etc., to make them authentic in another country.

Notes of the Church, The.—These are four in number: Unity, holiness, catholicity, and apostolicity.

Notorious.—A crime is notorious if the evidence of it be so strong and clear that by no evasion can it be concealed; or if it have been committed in the sight of all or at least the more part of the people in the place; or have been judicially proven and established (Lindewode, 323, 324, 325).

Novatianism.—Novatian, a Roman presbyter, denounced the lenity of Cornelius towards the lapsed, affirming that they who had once fallen from the Faith could never be received into the Church again; soon extending this principle to every one found guilty of mortal sin after baptism. He set up a schismatic sect, and required rebaptism of all who joined him.

Novena (Ital.). — Prayers or Masses said during nine days for the dead or for the sick, or for some other special purpose.

Novice.—One who is under probation for admission to a monastic community.

Noviciate. — The condition of being a novice.

Nowell (Fr. *Noël*).—Christmas.

Numerale.—A kalendar.

Numeralium, Par.—A rosary. See PRECULUM, PAR.

Nun.—A woman who has "professed religion" and taken vows, and belongs to a religious order.

Nunc dimittis (Lat.).—The Song of Simeon (*S. Luke* ii. 29–32). Used at Evensong in the B.C.P., at Complin in the Breviary, and at Vespers in the divine service of the Eastern Orthodox Church.

Nuncio.—A kind of legate sent by the Pope to the government of a state, to deal with matters in dispute between the temporal and spiritual authorities.

Nunnery.—A house or convent inhabited by nuns.

Nut, Note.—A goblet or drinking vessel made out of a cocoa-nut, and generally ornamented with silver or gold.

O Salutaris Hostia.—The last stanza (except the Doxology) of S. Thomas Aquinas' hymn for Corpus Christi, *Verbum supernum prodiens, Nec Patris linquens.*

O Sapientia (*quae ex ore altissimi prodiisti*).—The first of the eight great Christmas antiphons to *Magnificat* beginning with O, sung on December 16th. Hence the entry in the Kalendar of the B.C.P.

Obedientiary. — An officer of a religious house whose business it was to look after the church goods, the cellar, the farmery, the frater, the kitchen, etc. The number of obedientiaries varied in different houses. Each had to furnish a yearly account of his disbursements. They received their name apparently because their offices were undertaken in obedience to the head of the house.

Obit (Lat. *obitus*, death).—A service for a departed person, consisting of *Placebo*, Dirge, and Mass of *Requiem*.

Oblate. — One who is offered. Used principally of "lay-brothers" attached to a monastery. These were not professed monks, but shared to some extent in the community life, and assisted the monks in some of their ordinary occupations, and so left them more free for the work of prayer and meditation.

Oblation.—Offering. Used especially of the Eucharistic Sacrifice, and also of that part of the Eucharistic Prayer which expresses the offering of the Sacrifice. See OBLATIONS.

Oblation, Procession of the.—In the Byzantine rite and others, after the lessons and prayers of the faithful, the oblation is brought in procession to the altar with great pomp, incense and lights accompanying it. This is called the Greater Entrance, to distinguish it from the entrance of the Gospel book, or Lesser Entrance. In the Gallican rites a similar procession obtained also, and was sometimes called *Illatio munerum.*

This ceremony passed into many of the mediaeval uses, including that of Sarum; and still obtains in the Dominican rite. But in the uses the minister who brought in the chalice and paten was usually a collet or clerk; and hence arose the general post-Reformation practice for the clerk to set the vessels and elements on the altar before the service, in spite of the new rubric of 1661, ordering the priest to set the elements, etc., on the holy table.

Christopher Hervey (1679), describing the clerk's duties, says:—

> The Churches Bible-Clerk attends
> Her utensils, and ends
> Her prayers with Amen,
> Tunes Psalms, and to the Sacraments
> Brings in the Elements.

At the present day this ceremony is retained in many churches, specially where the oblation is prepared at some nether altar and before the service, in accordance with the Lincoln Judgement. It would be well too that the two churchwardens accompanied the collet who brings the people's offering to the priest, as they are the authorized representatives of the laity and are required by Canon 20 of 1603 to provide the Elements; moreover, in 1641, the Lords' Committee complained of "offering of bread and wine by the hand of the churchwardens or others" as one of the so-called Innovations in Discipline in the Church of England, so that there is a precedent for so doing.

Oblations.—In a general sense, everything that is brought to the use of the Church; specially those which are offered to the priest at Mass, which, according to the usual custom in the fifteenth century, were of money (Lindewode, 21, 185). More particularly, the offerings of bread and wine in the Eucharist. But it is doubtful whether these were *intended* by the word "oblations" in the "Prayer for the Church Militant," e.g. Sancroft inquires in 1686 "Are the alms and oblations of devout persons duly collected and received?" But Bp. Symon Patrick (1667) glozes the word as "meaning those of bread and wine"; so too Robert Nelson, "the priest desires God to accept of our alms, and of those oblations of bread and wine which he is now about to consecrate," etc. (*The Great Duty of Frequenting the Christian Sacrifice*, 7th ed., 113). Whichever was the original intention, popular devotion, led by the teaching of the divines, has taken the oblations chiefly to refer to the bread and wine. See Brightman, *English Rite*, I, ccxviii.

Oblationarius (Lat.).—The subdeacon-oblationer from the time of Gregory III (731–742) brought the Pope's offerings from the Lateran Palace to the church where the stational Mass was to be held, and presented them in the Pope's behalf to the archdeacon at the Offertory.

Obley. — Wafer bread for the

Holy Communion. Sometimes restricted to the larger wafer, used by the priest for convenience of fraction.

Obreption. — In canon law a positive statement or suggestion which is false, in an application for a rescript.

Obsequiae (Lat.). — Services in connexion with the burial of the dead.

Observants.–Those Franciscan friars who followed the reforms, or rather restoration of the rules and observances of the founder, begun in the fourteenth century, though not officially approved until the Council of Constance.

Occurrence.—The coincidence of two feast days.

Ochreae (Lat.). — High boots reaching up to the drawers. Worn by monks (Lindewode, 213).

Octaves.–Certain festivals have their observance prolonged for a week, so that they are kept for eight days. In English usage they are said to be kept with "octaves" (*per octavas dies*); and the eighth day after the feast is called "the octave." "Octaves" is often found abbreviated to "utas" up to the eighteenth century.

Octoēchos (Gr.)–A service book of the Eastern Orthodox Church, containing hymns and anthems used in divine service on Sundays throughout the year.

Oecumenical.–World-wide. An oecumenical council is one which represents the whole Catholic Church throughout the world.

Offerenda (Lat.).—A Milanese term for the chant sung at the Offertory. See OFFERTORIUM.

Offering Days, The. — The usual four days for making offerings to the parson of the parish were Christmas Day, Easter Day, Whitsuntide, and the dedication of the parish church (cf. Lindewode, 111; Synod Exon, 1287, c. 54; Synod Sodor, 1291, c. 23). In 1536 Henry VIII, with the assent of Convocation, substituted Midsummer Day and Michaelmas for the last two (Wilkins, *Concilia*, iii. 824).

Offertorium (Lat.).—(1) The chant sung by the quire at the Offertory. It was not a people's chant, because they were busy in bringing up their obleys and flasks of wine to the deacons. (2) The large veil used by the collet or clerk when he brings in the prepared elements in the chalice and paten; and formerly by the patener, whether collet or subdeacon, to hold the paten from the Offertory till it was required for the communion.

Offertory.—(1) The offering in the Eucharist is threefold. First, the offering by the faithful to God of His own gifts to man—bread, and wine, and water; secondly, the corporate offering of portions of the people's offering selected by the deacon, mystically prepared to represent the Body of Christ in which He suffered and offered Himself for our salvation; and thirdly, the heavenly oblation at the altar on high by our great High Priest, whereby the sacramental signs become that which they had been prepared to represent. Commonly the term is restricted to the first part of this. (2) An anthem sung while the faithful present their offerings.

Offertory Veil, Offertorium, Pannus Offertorius.–The sudary used by the patener in carrying the sacred vessels and holding the paten. It is not the same as the humeral veil of the Roman rite, nor homologous with it.

Office. — (1) The office of the

Mass is the name given in the mediaeval books in England and many parts of the Continent to the introductory anthem; elsewhere called the introit. (2) Service.

Official Principal.—The chief temporal officer of the bishop of a diocese who deals with all contentious matters of temporal cognizance. Usually this judicial office is united to that of vicar-general (who has charge of the bishop's voluntary jurisdiction, representing him in spiritual matters) in one and the same person, called the chancellor of the diocese.

Officiant. — The priest who is officiating at any particular service.

Officium.—(1) *Officium (missae)*, the office (of the Mass), is the chant sung by the quire as the sacred ministers come in to celebrate Mass. In the Roman rite it is called the introit, *antiphona ad introitum*. (2) The term favoured on the Continent for *servitium*, a service, i.e. the quire service or the lesser hours.

Ogee (Pers. *auk*, through Ar. *auj*, the vertex or summit).—A term applied to a moulding or an arch composed of a concave followed by a convex curve.

Ointments. — The oynements or ointments of holy church are the oils and chrism or cream.

Old Style.—The mode of reckoning, or Julian style, which obtained here till 1752. The year began on March 25th, and every fourth year was a leap year. It is still observed in Russia and Greece and the Oriental Churches generally. New or Gregorian style was adopted for the British Empire by 24 Geo. II, cap. 23. On the Continent used since 1582 in some places. Eleven days had to be omitted to effect the change. See Nicolas, *Chronology of History* (1833), pp. 32 sq.

Oleum ad baptizandum, or **Catechumenorum.**—The oil consecrated after the oil for the sick on Maundy Thursday, for anointing catechumens before their baptism.

Oleum ad sanctum chrisma, or **Chrismatis.**—The cream (*q.v.*) or olive oil mingled with balsam, consecrated by the bishop on Maundy Thursday after the other oils.

Oleum infirmorum.—The oil consecrated by the bishop on Maundy Thursday for anointing the sick.

Oleum sanctum.—The usual name in the English books for the oil of the catechumens, consecrated by the bishop on Maundy Thursday.

Olibanum.—Frankincense. An exudation from certain trees of the genus *Boswellia*, flourishing in Hadramaut in S.E. Arabia; and also on the African coast opposite, about Cape Guardafui.

Omophorion (Gr.).–A vestment worn by Eastern bishops, analogous to the Western *pallium*.

Options.—Formerly the Abp. of Canterbury had a customary prerogative as to livings in the disposal of his suffragans by which every bishop, whether created or translated, was bound immediately after confirmation to make a legal conveyance to the archbishop of the next avoidance of one such dignity or benefice belonging to the see as the said archbishop shall choose and name, which is therefore commonly called an option. This was derived from the legatine authority annexed to the Metropolitan of Canterbury. But this right is now said to have been done away by the Act 1 & 2 Vict., cap. 106.

Opus Anglicum (Lat.).—English work; a term given to a certain

type of embroidery or needlework made in England in the Middle Ages, famous all over Western Europe for its excellence.

Opus Dei (Lat. *work of God*).—Divine worship. First found in this sense in S. Bennet's Rule for Monks.

Orans (Lat., Ital. *orante*).—One who is praying. A name given to a figure frequently found in the Catacombs at Rome represented in a standing position, and with outstretched arms.

Orarium (Lat.). — (1) A veil to cover the mouth and face. (2) A sudary to cleanse the mouth, i.e. a handkerchief. (3) A stole (*q.v.*).

Oratio (Lat.). — A collect or prayer.

Oratio super oblatam (Lat.). —In the Ambrosian rite the prayer corresponding with the Roman *Secreta*; but, unlike the Roman prayer, said in a clear and audible voice.

Oratio super populum (Lat.). —(1) The prayer following the *Kyries* after the *Gloria in Excelsis* in the Ambrosian rite, corresponding with the Roman *Oratio* or collect for the day. (2) A prayer said in the Roman rite (and those derived therefrom) on ferias in Lent at the end of the Mass.

Oratio super sindonem (Lat.). —The name given in the Ambrosian rite to the "Prayer of the Veil." In the Mozarabic and Gallican rites it is composed of an address to the people called *Missa* or *Praefatio*, followed by a prayer entitled *Alia* or *Collectio sequitur*. In the Ambrosian rite the chalice is not made until after this is said.

Orationes Solemnes (Lat.).—A series of intercessory prayers said on Good Friday after the reading of the Passion; formerly they were said on the previous Wednesday also. Fleury and Duchesne regard them as the relics of the old prayers of the faithful in the Roman rite.

Orationum, Par (Lat.). — A rosary. See PRECULUM, PAR.

Oratorio (Ital.).—(1) A musical service designed by S. Philip Neri in the sixteenth century, based on the old mistery plays, and performed at the Oratory, as the churches of the order of secular clerks founded by him are called. (2) A pulpit.

Oratory, The Order of the.—An order of priests founded *c.* 1577 by S. Philip Neri at Florence.

Orb.—The orb is another form of the "sceptre with the cross," the "ensign of kingly power and justice," delivered to the King at his coronation. Owing to a mistake of Abp. Sancroft's both forms of this one ornament were introduced into the service as though they were distinct ornaments.

Ordain, To.—The action of the bishop in dedicating men to the office of a priest or a deacon by the laying on of his hands, to the accompaniment of the appropriate prayer or prayers.

Order. — Strictly speaking there is but one Sacrament of Order, but as the higher gift of the Spirit is not usually bestowed all at once, but by several degrees or steps, each of these is called an order. The Irish canons mention six of these, the Roman Church and the English seven, the Gallican and Spanish nine, and the Easterns four (or five with the episcopate). Holy Orders are those that have direct connexion with the altar: viz. in the Roman Church, the subdiaconate, the diaconate, and the presbyterate; but in the Eastern Church only the two latter. The episcopate, regarded as a holy order, is part of the presbyterate, because bishops do the

same as other priests in liturgical worship; but as an hierarchical order, of which there are properly three—bishops, presbyters, and deacons—the episcopate is the superior. Hierarchical orders have to do with the government of the Church, the bishop with the spiritual and temporal concerns of his diocese and its relations with all other dioceses, the presbyter with the local concerns of some particular place.

Ordinal.—The book containing the forms used in conferring minor and holy orders.

Ordinale (Lat.).—A directory of the ritual, just as a customary is a directory of the ceremonial, of each day in the year, at divine service and at Mass. Later on, embodied in the service books as rubrics.

Ordinance, An.—A command.

Ordinand. — A candidate for Ordination.

Ordinary.–One who has exempt or immediate jurisdiction in causes ecclesiastical, generally the bishop of the diocese.

Ordination.—(1) The bestowal of a spiritual gift and impressing of a sacramental character on a man by imposition of the bishop's hands, and the recitation of the prescribed prayer, as when a man is ordained deacon or priest. (2) The raising of a presbyter to the dignity of bishop, whereby the spiritual gift is extended, and the powers which are merely potential in the presbyterate are made active; which is commonly called consecration. It is effected by the imposition of bishops' hands and the recitation of the prescribed form of prayer. There should be at least two other bishops with the consecrator as coadjutors or co-consecrators. The Act 25 Hen. VIII, cap. 20, § 5, requires an archbishop and two bishops, or alternatively four bishops, to consecrate a bishop.

Ordo (Lat.). — A directory of ceremonial.

Ordo Romanus (Lat.).–A directory of ceremonial for a stational Mass at Rome, whereat the Pope celebrated and all his court fulfilled their proper liturgical functions. As we have it now, it would appear to date from *c.* 770; but it represents the final revision of a directory which is substantially of the sixth century (an English version with notes is published in Vol. 6 of the *Library of Liturgiology*, etc., edit. V. Staley).

Oremus (Lat.).—"Let us pray." The short bidding before a collect.

Orfray (Lat. *aurifrigium*).–Ornamental stripes or bands on copes and chasubles; also applied sometimes to the apparels (*q.v.*) of albes and amices.

Organs, Organ. — The use of an organ in church began at an early date; but when it was used to accompany the plainchant it was soon found that it caused the tempo to become retarded, and ended by ruining the execution thereof. This was partly because of the clumsy mechanism, which prevented rapid playing. Objections to organs in church worship are met with as early as the days of the Lollards, e.g. in the examination of Wm. Thorpe by Abp. Arundel in 1407 (J. Bale, Parker Society, 102). In many parts, if not in most, of this country the "reforming" party destroyed the organs in the reign of Edward VI; the use of the organ was put down by Cranmer at S. Paul's on December 4, 1552. The second part of the *Sermon of the Place and Time of Prayer* (1563) says of "singing, chanting, and playing upon the organs" that

"we ought greatly to rejoice and give God thanks that our churches are delivered of all those things which displeased God so sore and filthily defiled His holy house." Later on the organ and organ player are noted as marks of popery. T. Cartwright said that organs were "proper to popish dens" (J. Whitgift, Parker Society, iii. 106). Certainly organs were contrary to the theories and practice of the Edwardian reformers. Nevertheless they have their place in the Church of England to-day, by the general consent of all schools of thought.

Organum.—(1) Pricksong. (2) An early form of descant in two parts.

Oriel.—A sort of bay window.

Orientation.—The building of a church east and west, having the entrance at the west end and the altar at the east end.

Orison.—A prayer.

Ornament.—Anything used to decorate a church or a church service, or any special garment or other thing worn, used, or carried by any of the ministers of the church.

Ornaments Rubric, The.—The rubric which is to be found in the B.C.P. immediately before the Order for Morning Prayer:—

"The Chancels shall remain as they have done in times past.

"And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

If the reference be to a year, rather than to an Act of Parliament, it may perhaps be due to the fact that the Prayer Book which was authorized by the first Act of Uniformity (2 & 3 Edw. VI, cap. 1) contained very few directions about ornaments, and that therefore it was intended to cover all that might be lawfully used with the services contained in that book. There are, however, other Acts of Parliament which refer to statutes made in 2 & 3 Edw. VI, as "in the second year," e.g. the second Act of Uniformity, 5 & 6 Edw. VI, c. i, § 5.

Orpel.—A shade of yellow; applied to a particular sort of cloth of gold, *de pannis aureis vocatis orpel* at St. Alban's (Amundesham, Rolls Series, ii. 338).

Orphrey.—See ORFRAY.

Orthodox.—Holding the right belief or faith.

Orthodox Church, The.—The Eastern Church claims the title of the "Orthodox Church" just as the Roman Church claims to be the "Holy Apostolic Roman Church."

Orthodoxy, Sunday of.—In the Greek Church the name of the First Sunday in Lent.

Orthron (Gk. *orthros*, dawn).—The Eastern service corresponding to the Western Lauds.

Osculatorium (Lat.).—The paxbrede (*q.v.*).

Ostade, Demi-ostade.—A sort of worsted. Demi-ostade, or *serge d'Arras*, was a kind of brocatelle of wool mixed with thread or cotton; also manufactured at Amiens.

Ostiarius (Lat.).—A doorkeeper. One of the minor Holy Orders. In the Latin version of the canons of 1603 Canon 91 is entitled *De ostiariis sui clericis parochialibus.*

Ouche.—A brooch or clasp to fasten a cope.

Our Lady.—Mary, the Mother of our Lord. In 1540 Miles Coverdale wrote: "Cannot Christ's worthy Mother keep still the gracious names

the Holy Trinity hath given her, but she must now have a sort of heretical ruffians to become new godfathers unto her? Call her, as God's Word teacheth you, full of grace, blessed, immaculate virgin," etc. (*Remains*, 415). Hugh Latimer in 1552: She "was a clear virgin before she brought forth, and after she brought forth Him she remained a virgin. And therefore these heretics do wrongfully violate, toss, and turmoil the Scriptures of God according to their own fantasies and foolish minds" (*Remains*, 105). The *Homily against Wilful Rebellion* (1563) calls her "this most noble and virtuous lady" and affirms that we "in comparison to her are most base and vile" (pt. ii, par. 5). The belittling of our Lady, and denial of her perpetual virginity, thus found no favour with the sixteenth-century reformers. The title "our Lady" is retained in the B.C.P. in the table of lessons proper for holy days.

Our Lady, The five days of.—Candlemas, February 2nd; Lady Day (in spring or in Lent), March 25th; the Assumption, August 15th (or Lady Day in harvest); the Nativity, September 8th; and the Conception, December 8th.

Our Lady, The five Joys of.—In the Middle Ages these are enumerated as (1) the Salutation of Gabriel to her, (2) Jesus' birth of her, (3) the visit of the Magi, (4) our Lord's Resurrection, and (5) her Assumption. In some modern books these are said to be (1) the Annunciation, and her conception of our Lord, (2) the Visitation to Elisabeth, (3) the Birth of Jesus Christ, (4) the Presentation of Christ in the Temple, (5) the Finding of Christ in the Temple.

Our Lady, The high feasts of.—These are the Assumption, Purification, Annunciation, and Nativity (Lindewode, 101).

Our Lady's Candle.—The last candle on the Judas or Lenten herse at Tenebrae, which was not put out but hidden, and then brought out later on in the service, by the sixteenth century had come to be regarded as symbolizing our Lady.

Overfront.—One of the names of the upper frontal.

Overtable.—One of the names of the upper frontal or reredos.

Ovyrstorye.—The clerestory.

Ozenbrigs. — Fine linen from Osnaburgh in Germany.

Padre (Ital.).—Father.

Paenula (Lat.). — A chasuble. At first it was the outer garb of the lower orders of society at Rome; by Cicero's days it was the dress of a gentleman. The Theodosian code forbad senators to wear military costume within the city, and required them to don the peaceful garb of albe and chasuble. When this went out of fashion for laymen the clergy still continued to wear it. There were two forms of the *paenula*: one like a chasuble, with no opening in front; and the other divided down the middle in front, from which our cope seems to be derived.

Pair of Organs.—What would now be called the organ (cf. pair of scissors, pair of steps, etc.).

Palace.—The dwelling-place of a bishop.

Pall.—(1) A rich fabric of cloth of gold, or of damask. (2) A herse cloth. (3) A linen altar cloth, lying on the altar. (4) A frontal for an altar. (5) A piece of material for a canopy. (6) The archiepiscopal scarf of lamb's wool, worn over the chasuble.

Pallium (Lat.).—A long narrow band of white wool, worn over the shoulders by archbishops and other great bishops, and conferred by the Roman Emperor. In course of time it became restricted in the West to those metropolitans who received it from the Pope as a symbol of jurisdiction. See also PALL.

Pallium ad accolitum (Lat.). —The name given to the collet's garment worn when he brings in the sacred vessels at Salisbury; at Old Sarum called *chlamys*. It was apparently a cope, worn sideways like a *chlamys*.

Palm. — The branches of the male *Salix Capraea*, a sallow-tree whose fragrant yellow catkins are usually in bloom about Palm Sunday. The term is applied in different parts of the country to other early species of *Salix*. It is still sold about the streets on Saturday before Palm Sunday. Box and yew were, and still are, used in this country also to represent the olive branches. In other countries holly is used, or any available evergreen.

Palmatoria (Lat.). — Another name for the *Bugia*, or small wax candle used in the Roman rite when a bishop pontificates, to illuminate the book from which he reads the variable parts of the service.

Palmer. — A pilgrim who had returned from the Holy Land, and, as a witness that he had been there, carried a branch of palm. But often the word was used in the general significance of pilgrim.

Palmsun. — A middle-English abbreviation for Palm Sunday, just as Lowsun and Whitsun are for Low Sunday and Whitsunday respectively.

Palm Sunday. — The Sunday next before Easter. So-called from the blessing of palm on that day, and the procession, all carrying palm and branches, subsequent thereto.

Panagia (Gr.).—Most holy. A title given to our Lady in the Greek Church.

Pange lingua (Lat.).—The first words of two famous Latin hymns: (1) For Passiontide, composed by Verantius Fortunatus, Bishop of Poictiers in the sixth century. (2) For Corpus Christi, composed by S. Thomas Aquinas for the same melody about 1263. The last verse (with the doxology), beginning *Tantum ergo sacramentum*, is often used separately.

Pannychis (Gr., Lat. *pervigilium*).—A vigil service, lasting all night.

Pannykhîda (Russ.).—The service for all public and private commemorations of the faithful departed.

Pantheism.—An explanation of the universe, on the theory of an impersonal God; a God consubstantial with Nature, the infinite with the finite. God is therefore in a constant state of development, and grows as man, the highest form of Nature, grows in wisdom and understanding. It has been termed the poetry of atheism.

Papa (Gr.).—Father, Pope. In the oriental churches a title of a parish priest.

Papacy. — The institution or system of the Popes, with their machinery of government. See POPE.

Parabolani (Gr.). — Church officers in the East, who in early times fulfilled the office of hospital attendants and nurses to the sick poor.

Paraclete (Gr.).—The Holy Ghost, as Comforter, in the sense of Helper or Strengthener. See S. John xiv. 16, 26; xv. 26; and

xvi. 7. To comfort, up to the middle of the seventeenth century, if not later, had the sense of to fortify, strengthen, help; and "Comforter," as the equivalent of "Paraclete," has the same sense, and not that of "Consoler." Cf. the phrase, "Comforting the King's enemies."

Paracletice (Gr.).—One of the Eastern service books, containing the Troparia for the whole ferial office of the year.

Paradise. — (1) The temporary resting-place or state of the faithful departed. But in the later Middle Ages, with the growth of the idea of purgatory, it came to be used as synonymous with heaven. (2) The cloister-garth of a cathedral. At Chester the word was corrupted to "Sprice."

Paralytic, Sunday of the.—The name in the Greek Church for the Third Sunday after Easter.

Parafront.—A term used in the seventeenth century for the over-front, reredos, or upper frontal: the nether front being called "suf-front."

Paramenta (Gr.).—Ornaments of the ministers, and of the altar, which are made of a textile material, e.g. copes, chasubles, etc., frontals, and curtains.

Paramoné (Byz.-Gr.).—A watch or vigil. The vigil of a festival.

Parasceve.—Good Friday. Gr. *paraskeuē* = preparation. The day of preparation before the Sabbath (*S. Matt.* xxvii. 62; *S. Mark* xv. 42; *S. Luke* xxiii. 54; and *S. John* xix. 14, 31, and 42).

Parclose.—A screen separating the high chancel from an aisle chancel; or any chapel or the like from the main part of the church.

Pardon. — (1) An indulgence. (2) The day or festival on which some special indulgence was granted to the congregation or people of the diocese, etc., such as the *festum loci* or patronal festival.

Pardon Bell.—The same as the Ave bell (*q.v.*). So named from the indulgences or pardon granted by various authorities for the saying of the *Aves* at the three specially appointed times.

Paris-work. — Linens and woollens manufactured in or near Paris.

Parish (from Gr. *paroikia*; Lat. *paroecia*, *parochia*). — At first it denoted the rural districts outside the bishop's city. As time went on and Christianity spread, the lords of manors maintained chaplains, who, however, had no freehold but were removable by him who paid for them. When later the chaplain was secured in his tenure by the grant of land and the bishop instituted him to the cure of souls in a district, the chaplain became possessed of a "rectory," and he became a "rector" or ruler, in that he had deputed to him a portion of the bishop's rulership in that district. In England this state of things was not attained before the twelfth century.

Parish Clerk.—As early as we hear anything of the duties of the parish clerk he has to be able to do three things—keep the parish school, read the liturgical Epistle at Mass, and sing the Psalms at Divine Service. By the Canon Law every presbyter with charge of a parish should have a clerk able to perform these duties. Under the first B.C.P. the two latter duties were continued, and a book was printed with the parts of the service that pertained to the clerk (edited by Dr. Legg for H.B.S., 1903); and under the Elizabethan B.C.P. Grindal and other bishops required him to attend

on the parson, read the first lesson, the Epistle, and the Psalms, with answers to the suffrages, as is used, as well as teach young children. By the 91st Canon of 1603 the parish priest is ordered to appoint a suitable man as parish clerk, and to signify the same to the parishioners in the time of Divine Service on the following Sunday. This minor order is thus conferred in the same way as it was in the early Roman Church.

Parish Priest.—In the Middle Ages, a priest who assisted the rector or vicar in the cure of souls. At the present day it seems always to denote the rector or vicar himself.

Parochial Church Council.—First established in 1919 by the authority of Convocation, and since given additional powers under the Enabling Act, including most of those formerly possessed by the vestry. Members of the council may be of either sex, and must be communicants of the Church of England of twenty-one years of age and upwards.

Parochus (Lat.).—The continental term for the priest whom we call the rector or vicar of a parish. Not used in England.

Pars Aestiva and **Pars Hyemalis** (Lat.).—For convenience in carrying about the Breviary is often printed in two portions, called the summer (*aestiva*) and winter (*hyemalis*) part respectively; each contained Divine Service complete for half the year.

Parsonage. — (1) The lands, tithes, and offerings for the maintenance of the clerk who has the cure of souls in that parish. (2) The residence of the said clerk.

Partibus infidelium, In (Lat.).—In a heathen country, to which, e.g., a bishop was not able to go in order to reside in his see-town.

Parvise (from *paradise*).—(1) An open area before the entrance of the church. (2) Sometimes a single portico or colonnade in front of a church. (3) A public conference or disputation, so called because originally held in a court or portico of a church. Wrongly applied by Victorian ecclesiologists to a room over a porch.

Pascall, The.—The Easter candle, solemnly blessed by a deacon on Easter Even. According to the rubric it is set in a large standing candlestick on the north side of the presbytery; but in many churches it was hung from the roof in a basin. Often it was ornamented with little flags, wax flowers, ostrich feathers, etc. The candle was usually cast round a wooden core, to stiffen it and make the wax go further, called the Judas or the pascall post. It is lit all through Easter Week at Mattins, Mass, and Evensong; on all Sundays and the greater festivals from Low Sunday to the Ascension Day at Mass only; but on Lowsun, Lady Day, Holy Cross Day, and the Ascension Day at Mattins and Evensong also. On the morrow of the Ascension Day, before Mass, the candlestick and taper are removed. In some churches of Austin Canons the pascall was not removed after the Ascension Day, but the candle was again lit before the prophetic lessons on Whitsun Eve, and burned till after compline on Whitsunday. In the Roman rite the candle is extinguished after the Gospel on the Ascension Day and not lit again till the blessing of the font on Whitsun Eve. The use of the grains of incense in many mediaeval rites arose out of a misunderstanding; *incensum* (which really meant the kindled taper) being taken to mean incense.

Pasch or **Pascha** (Gr.). — Originally it meant Good Friday, Easter Even, and Easter Day. In course of time it became restricted to Easter only.

Paschal Candle, The. — See PASCALL, THE.

Paschal Cycles. — Tables for determining the varying dates of Easter.

Paschalion (Gr.). — A table giving the days on which Easter falls in a number of consecutive years.

Passing Bell.—A bell tolled in church while a sick parishioner is at the point of death, in order that others may pray for him. Apparently it was a substitute for the knells or forthfares rung *after* the parishioner's death, made by Bp. Hooper in 1551, and others in the reign of Edward VI, though the custom existed before his time.

Passion, Instruments of the. —The spear and lance, reed and sponge, hammer and nails, crown of thorns, pillar and scourges, dice, Judas's bag for the thirty pieces of silver, etc. A frequent subject of pictorial representation in glass and otherwise.

Passiontide. — The fortnight before Easter, beginning with the first Evensong of Passion Sunday. The Lenten colour in most rites, except that of Rome, was changed to red in Western Europe, as is still the case in the Ambrosian rite.

Passion Week.—The week following Palm Sunday immediately before Easter, now sometimes called Holy Week, during which the Passion of our Lord according to each of the four Evangelists was read at Mass; that according to S. Matthew on Palm Sunday, according to S. Mark on the Tuesday (Monday and Tuesday in B.C.P.), S. Luke on the Wednesday (and Thursday in B.C.P.), and S. John on Good Friday. Never applied, until of late, to the week after Passion Sunday. See HARROW.

Passionarium, Passionale (Lat.).—(1) A book containing the passions of the holy martyrs, which were read in church on their feasts (Durandus, *Rationale*, lib. vi, cap. i, n. 29). (2) A book containing the Passion of our Lord according to each of the four Evangelists, as it is appointed to be read at Mass, usually noted for chanting.

Passions, Chanting the.—In early days the four Passions were rendered as other Gospels, even with the response after the announcement, *Gloria tibi*, etc. But by the eleventh century a custom had sprung up in some places of reciting the words of our Lord to a different chant or at a different pitch, and certain parts were sung to the lesson chant. The adoption of different pitches for the parts of the Crowds, the narrator, and Pilate so extended the compass that few men could sing the whole effectively, and so it became necessary to have several persons with voices of different pitch. The Sarum MSS. of the fourteenth and fifteenth centuries arrange the Passions for four voices. The narrative is sung with C as the reciting note, and is marked C = *celeriter*, i.e. to be sung quickly. The words of our Lord are marked +, which is put for an earlier T = *tene*, sing slowly or sustainedly. The reciting note is F below the Narrator's ; but the words of our Lord on the Cross are pitched on E ♭ above the Narrator ; as also are the words addressed by the penitent thief to our Lord, and the comment of the centurion and others. The *vox turbarum*, or part of the crowd of Jews, soldiers, Pilate's wife, and

the thieves, is marked with S = *sursum*, at a higher pitch; the reciting note being F above the Narrator's. The words of Pilate are marked with ×, put for an earlier I = *inferius*, at a lower pitch; and are recited on G below the narrative, with F ♯ in the inflexion. The narrative is sung to the ordinary Gospel chant as on Sundays; the words of our Lord to a modification of the Gospel chant for double feasts, and the *vox turbarum* to the ordinary lesson chant, as is also Pilate's part. The latter part of the narrative (e.g. on Palm Sunday, S. Matthew xxvii. 62–66) was sung by the deacon as if it were a Gospel on a double feast.

A further development took place during the fifteenth century. The part of the Crowd came to be sung by a quire, in parish churches from the rood-loft, in harmony. Only two specimens of this have come down to us, one written by R. Davy, organist of Magdalen College, Oxford, and preserved in a MS. at Eton, *c.* 1500, for Palm Sunday, in four-part harmony; and one by Byrd in three-part polyphony for Good Friday. The later printed Mass books divide the voices into (1) high, for the Jews and disciples, (2) medium, for the narrative, and (3) low, for the words of Christ.

On the Continent different and much more florid settings came in; that which was commonly used hitherto in the Roman Church seems derived from the Franciscan rite.

In churchwardens' accounts payments for singing the *vox turbarum* are often summarily entered as "for wine in the rood-loft." The latest evidence for the custom is in 1562 at S. Thomas's, Salisbury, when 12*d.* was paid "the syngyng men for syngynge of the Passion," the fourth year of Elizabeth. Except at Wells, where they had a black cope for the use of Caiaphas (i.e. the *vox turbarum*, first mentioned on Palm Sunday as Caiaphas and the chief priests, etc., S. Matthew xxvi. 3), there is no trace in England of the use of different coloured vestures for the singers of the Passion. But at Rome, and elsewhere, in the fifteenth century the Narrator wore a white stole, the singer of our Lord's words a black, and of the Jews' part a red one. This ceased at Rome in 1490.

Pastor (Lat.).—Shepherd. (1) The bishop or priest viewed from the pastoral side of his work, the "shepherd" of his flock. (2) In some countries it is the name given to a Protestant minister.

Pastoral Letter.—A letter directed to all the faithful in his diocese by a bishop, usually to be read by the parish priest to his congregation on the next Sunday after he has received it. Some bishops issue such letters annually, others only when they have matters of great moment to lay before their flock.

Pastoral Staff.–A crozier (*q.v.*).

Paten.–The cover of the chalice, according to Lindewode, 235; and so during the sixteenth and seventeenth centuries in visitation articles. It is the little plate on which the breads are consecrated (according to the rite of the B.C.P.) and on which they are carried for distribution to the faithful in all mediaeval rites, as now with us.

Patener.—The collet who held the paten from after the Offertory until it was wanted for the Communion. In some rites the subdeacon fulfilled this office.

Pater (Lat.).—Father.

Pater noster (Lat.).—(1) The

first two words of the Lord's Prayer, hence for the whole prayer. (2) A rosary; sometimes called a pair of paternosters.

Paternosters, Par (Lat.).—A rosary. See PRECULUM, PAR.

Patible.—A cross or crucifix.

Patriarch. — The highest hierarchical rank in the Church. Originally there were but three—of Rome, Alexandria, and Antioch. The second General Council (Constantinople, 381) gave the primacy of honour to the Bp. of Constantinople next after the Bp. of Rome; and by a later Council, in 691, the Bp. of Jerusalem was added to the list.

Patripassians. — Heretics who held the identity of the Three Persons of the Holy Trinity, and so, that the Father suffered on the Cross. According to Athanasius, the name given at Rome to the Sabellians.

Patristic.–Belonging to or concerning the Fathers of the Church.

Patron. — Of a living, the person or corporation who has the right to present a clerk to the bishop that he may be instituted into a benefice. Of a bishopric, the sovereign, in England, acting on the Prime Minister's advice; but formerly the Earls of Derby were patrons of the See of Sodor and Man, and the Abp. of Canterbury of the Bishopric of Rochester. Elsewhere the patronage is either in the hands of the Pope or of the sovereign, or shared between them. The emperor was the patron of the See of Rome, in so far that no one elected could legally be consecrated or enthroned without his consent and assent. See ADVOWSON.

Patron Saint. — The saint in whose name (or, as used to be said, in whose worship) a church is dedicated.

Patronal Festival. — The *festum loci* (*q.v.*).

Pawnce, Paunis.—(1) Fur, or a skin with the fur on it. (2) A covering for the lower part of the trunk.

Pawnce, Pounce. — A coarse cloth used for clothes, shoes, etc. At Haslemere, Surrey, 1552, they had a pawnce cloth of blewe, possibly a hanging for the wall. Perhaps from Pounce or Pontus in Asia Minor.

Paxbrede. — A small carved or embossed picture on metal, ivory, or wood, with a handle at the back, to administer the kiss of peace; the celebrant having kissed it, it was handed round by the clerk to be kissed by the rest of the congregation, thus avoiding certain difficulties that arose from the primitive mode of performing that ceremony. Sometimes the book of the Gospels was used instead.

Pectoral Cross.—A cross worn, suspended from the neck, in front by most modern bishops. It appears to be a substitute for the reliquary worn at Mass by mediaeval bishops; and borrowed by our present episcopate as an episcopal ensign from the practice of their brethren of the Roman obedience.

Peculiars.–Churches not under the jurisdiction of the diocesan bishop, but directly under the metropolitan.

Pelagianism.—This heresy denied original sin; and affirmed that any man, without being moved thereto by God's grace, could choose of his free-will either good or evil, thus implicitly denying the necessity of baptism for eternal salvation. Also that God's predestination was founded solely on His foreknow-

ledge. S. Austin, in combating this, exaggerated in the opposite direction.

Pelican in her piety, A. — Represented as wounding herself and allowing her dead young to be revived by her blood : a type of our Lord, owing to the old belief that when a serpent had bitten her young she tore open her breast and revived them with her own blood.

Penance.—The Sacrament of Penance is the ministry of reconciliation. After confession of sin the priest prescribes certain discipline, and applies the prayer of the whole Church that it may avail to increase repentance so that the soul may obtain God's forgiveness. Since the thirteenth century the Western Church has used a declaratory form of absolution instead of the older intercessory form.

Penitent. — One who, in penitence for his sins, submits to the discipline provided by the Church for this purpose.

Penitential Psalms, The. — These are seven in number — vi, xxxii, xxxviii, li, cii, cxxx, and cxliii in our reckoning.

Pentecost (Gr.). — The fiftieth (day). Whitsunday. Formerly applied also to the whole period between Easter Day and Whitsunday.

Pentecostals. — The same as smoke farthings (*q.v.*). As they were paid, at Whitsuntide, to the cathedral church of the diocese they were sometimes known by the name of the city, such as Ely farthings, Lincoln farthings, etc.

Penulatus (Lat.).—Lined.

Peplum (Lat.). — The linen wimple worn by nuns. It was forbidden to use one of silk (Lindewode, 205–6).

Percher.—A small candle ; in the fourteenth century they were 15 in. long and eighteen to the 1lb. of wax.

Pericope (Gr.). — A portion of Scripture read as a lesson in divine worship : e.g. the Epistles and Gospels appointed in the B.C.P. are pericopes.

Perpendicular Style, The.— The style of Gothic architecture which prevailed in England from the latter part of the fourteenth century onwards. It is so called from the perpendicular lines which form the characteristic part of its tracery.

Per saltum, Ordinatio (Lat.). —" Ordination (of a bishop) by a leap," i.e. without having first been ordained to the lower offices of the ministry. This practice is contrary to the usual customs of the Church, but has not infrequently been carried out, the theory being, of course, that the office of bishop includes within itself all the inferior offices.

Perse. — Persian-dyed, a light blue or bluish grey, sky coloured. In 1650 identified with watchet and blunket (Cotgrave).

Peter's Pence.–" Peter's pence of each house that smoke out of come " (Robert of Gloucester), also called Romescot, is said to have been instituted by King Ina of Wessex and King Offa of Mercia. Canute mentions it as due by ancient laws. As the tax was paid at Whitsuntide it was also known as Pentecostals (*q.v.*), and Whitsun farthings (*q.v.*), or at any rate became confused with those offerings. See SMOKE FARTHINGS.

Petty Canon.—An earlier term for a minor canon.

Pew. — A long seat fixed in a church ; partly closed at the ends by large panels, and sometimes with doors. Pews of this kind have been customary in England since the thirteenth century, and numerous

mediaeval examples still survive all over the country. "Sedile, vocatum Anglice *pewe*," 1453.

Peyse, Poyse.—A weight.

Phelonion (Gr.). — The vestment of an Eastern Orthodox priest, corresponding to the Western chasuble. It differs from the latter in being somewhat cut away in front at the bottom.

Pie, Pica.—"A book of almanacks or complete collection of Church kalendars" (Rev. J. R. Lunn), showing what should be the service for every day in every year. Each is set out under the Sunday letter. Cranmer's foolish *obiter dictum* in the Preface to the B.C.P. *Concerning the Services*, etc., on "the hardness of the rules called the Pye" has been responsible for much misunderstanding. It was a thoughtless borrowing from Quignonez, whose troubles were caused by the lack of a Pie. There is no difficulty about the use of a Pie, any more than there is about the use of any other almanack, once it has been ascertained which of the forms to use.

Pied.—Of black and white, like a magpie. Pied monks were Cistercians, whose ordinary habit was a white robe or tunic with a black woollen girdle, and over it a scapulary and hood of black.

Pied Friars, Friars of the Pye.—An Order of friars, so-called from their black and white habit, who had a house at Norwich, until they were constrained by the Council of Lyons in 1245 to join one of the four mendicant Orders. The name apparently was also applied to the Carmelites or White Friars (e.g. in *Political Poems*, Rolls Series, i. 262, and *Piers the Plowman*, crede 65), because of their brown tunic and white cloak; but "pied" seems to be more appropriate to the Dominicans' black cloak and white tunic.

Pietà.—The Italian name for the image of our Lady of Pity (*q.v.*).

Pileolum (Lat.).—A skull-cap.

Pileus (Lat.).—A cap; worn by certain canons and vicars of collegiate and cathedral churches, instead of using a hood.

Piscina (Lat.).—The lavatory or basin with a drain by an altar, usually on the south side, for the cleansing of the sacred vessels after Mass, the ceremonial handwashing, etc.

Pittance.—A special portion of food in a monastic community.

Pity, Our Lady of. — Roger Melford, in the sixteenth century, describes this image at Long Melford: "A fair image of our Blessed Lady, having the afflicted body of her dear Son as he was taken down off the Cross lying along in her lapp, the tears as it were running down pitifully upon her beautiful cheeks, as it seemed, bedewing the said sweet body of her Son, and therefore named *the Image of our Lady of Pitty*."

At Durham a similar image is described as "y^e^ picture of our Lady carying our saviour on her knee as he was taiken from y^e^ crosse verey lamentable to behoulde" (*Rites*, 38).

Placebo (Lat.). — Evensong of the dead. So-called from the first word of the service (*Ps.* cxvi. 9; Vulgate version cxiv. 9).

Plain. — (1) As applied to singing, smooth and even. (2) Applied to linen, without any pattern on it, or diapering. (3) Applied to a surplice, not gathered and full. (4) To an albe, not of silk, but only of plain linen.

Plainsong.—The official chant of the Church. The name is the equivalent of *planus cantus* = smooth

flowing chant (contrasted with *cantus mensuratus* = chant with notes of measured time and value), and has nothing to do with "plain" = "simple" or "unadorned." Sometimes called Gregorian music; but this name is in strictness applicable only to the chant which underwent revision under S. Gregory the Great, or to similar music composed since in exactly the same style.

Planeta (Lat.).—The outermost garment of all ranks of the clergy in the ninth century; called "chasuble" in Gaul, etc.

Pleasaunts, Belizantz. — A thin fine kind of gauze, striped with gold threads. Used for women's veils, kerchiefs, etc. Also as a veil for the pyx.

Plebania (Lat.). — Scil. *ecclesia*. A parish church (*Sext*, iii. 24, c. i). In Scotland applied to a large parish having several chapels of ease attached to the church.

Plebanus (Presbyter) (Lat.). —A priest in charge of a parish. In cathedral and collegiate churches on the Continent the canon entrusted with the cure of souls of those under the jurisdiction of the dean and chapter.

Plenary Indulgence. — First known to have been granted by Pope Urban II, in 1095, to the Crusaders. By it the recipient had all temporal punishment, due for past sin by the canons, remitted.

Plough Light. — A votive light kept up by the husbandmen of the parish.

Plough Monday. – Monday after the Feast of the Epiphany.

Plumale (Lat.).—A cushion.

Plunket. — (1) A pale blue colour. See PERSE and WATCHET. (2) A textile, probably woollen, enumerated in the Act 1 Ric. III, cap. 8, with turkins, celestrines, vesses, worsteds, florences, bastards, kendals, and others. In 5 & 6 Edw. VI, cap. 6, all broad plunkets, azures, blues, and other coloured cloth that shall be made in Wiltshire, Gloucestershire, Somerset, or elsewhere, had to be between twenty-five and twenty-seven yards long and one and three-quarters wide within the lists.

Plurality. — The simultaneous holding of two or more benefices.

Pluviale (Lat.).–The usual name for a cope in Italian liturgical books.

Pneuma (Gr.). — Breath. A group of notes sung on one and the same syllable. Not to be confused with "neum" = a single note-sign.

Podatus or **Pes** (Lat.). — A plainsong neum or note-sign, denoting two notes, of which the second is higher than the first. The second is generally written immediately over the first.

Poenitentiale (Lat.).—A book giving directions and rules to the parish priest for imposing penance and admitting penitents to reconciliation.

Pogium (Lat.).—The *cancellum* or balustrade which encircled the presbytery below the steps.

Poliandrum (Gr.).—A tomb or mausoleum. Sometimes, apparently, also a cemetery.

Polygamy.—The having more than one wife at a time. Till the third century even having a second wife after the death of the first was regarded as sinful.

Polyphonic Music or **Polyphony.** — Formerly called prick-song. Harmonized vocal music, in which each voice sings a melody of its own, the various parts being bound together in accordance with the laws of counterpoint; each part being of equal importance, and not

as in harmony proper, where one part dominates all the others.

Pomum (Lat.).—A round and hollowed out metal ball, to hold hot water to warm the hands of the priest at the altar in winter.

Pontiff.—Lat. *pontifex*, lit. a bridge-builder, apparently; but applied at Rome to a high priest, and in Christian times as a synonym for "bishop."

Pontifical. — The book which contains all those services or rites and ceremonies which can only be performed by a bishop; such as the administration of the Sacraments of Confirmation and Order, Sacring of kings, Blessing of religious, Consecration of churches, and so on.

Pontifical arrayment.—Episcopal vestments.

Pontificate, To.–Said of a pontiff or bishop (or sometimes of a mitred abbot) who is solemnly performing Divine Service or singing high Mass.

Pope, The.–This office combines several distinct dignities. First, the Pope is *bishop* of Rome, with the basilica of S. John in the Lateran as his cathedral church; as *archbishop* of the province of Rome he has seven suffragans, now the cardinal bishops; and as *patriarch* he has the superintendence of the suburban provinces, the old vicariate of Rome, comprising Upper Italy, Corsica, Sardinia, and Sicily; ranking with the patriarchs of Alexandria, Antioch, Constantinople, and Jerusalem, but having the primacy of honour among them, a primacy among equals. Over and above this, the Popes gradually claimed, and for a time obtained, a despotic sovereignty over the whole world; at first demanding equality with the emperor, but gradually obtaining more and more power, till Boniface VIII (1294–1303) declared that he not only had the right of instituting and deposing bishops at will (as Thomas Aquinas had taught and Innocent III had practised), but that he was the supreme monarch of the world, and that emperor and kings were merely his vassals to whom he could give, and from whom he could take away, their empire or kingdoms; and further, that it was necessary for the salvation of every human being to be subject to the Pope's authority. The culminating point was reached in 1870, when the Vatican Council decreed that the Pope, when speaking *ex cathedra* and defining a doctrine of faith or morals, he is infallible and the decision irreformable.

Popinjay or **Papejay colour.**—The yellow or green of popinjays or parrots.

Poppy, Poppyhead. — The ornament at the top of the upright end of a seat in church. The origin of the term is uncertain, but it has nothing to do with the Fr. *poupée* or puppet.

Porrectus.—A plainsong neum or note-sign denoting three notes of which the middle is lower than the other two. The two first notes are denoted by a curved line reaching from the line or space of the first note to the line or space of the second.

Portatives, Pair of.—A small portable organ, used in the quire.

Portiforium, Porteau, Portos, Porthord.—Names applied in mediaeval times to a Breviary, probably meaning one of small enough size to be portable.

Portuess, Porthose, etc.—A portiforium (*q.v.*).

Post-communion. — A prayer said after communion (variable in most Western rites) in which thanks

are offered to God for the blessings received in that Holy Sacrament.

Post-Gloria in excelsis. — A prayer called *Oratio* in the Mozarabic rite, and not named in the Bobbio Missal, said after *Gloria in excelsis*, on which it is based.

Post-mysterium. — One of the names in the Gallican rite for the variable prayer which followed the narrative of the Institution; also called *post-secreta*, and (in Moz.) *post-pridie*.

Post-nomina. — The variable collect or prayer which follows the reading of the diptychs in the Gallican rite.

Post-pridie.—The name for the variable prayer which follows the narrative of the Institution in the Mozarabic rite; of which S. Isidore says, "Then the sixth [variable prayer] succeeds to this; the conformation of the Sacrament, in order that the oblation which is offered to God, having been hallowed by the Holy Ghost, may be conformed to the Body and Blood of Christ."

Post-profetiam(prophetiam). —The variable collect or prayer said in the Gallican rites after the Prophecy or *Benedictus* (*S. Luke* i. 68–79), on which it is based. It came before the lessons at Mass.

Post-Sanctus. — The variable prayer linking *Sanctus* on to *Qui pridie* (the narrative of the Institution) in the Gallican rites. In the Ambrosian rite this has disappeared except at the Mass of Easter Even. It almost always begins with the words *Vere sanctus*.

Post-secreta.–One of the names for the variable prayer which follows the narrative of the Institution in the Gallican rites. See POST-MYSTERIUM.

Postil.—The word seems to be derived from the Latin *post illa* (scil. *verba*), after those words of the Epistle or Gospel; and denotes an exposition of, or sermon on, the Epistle or Gospel of the day. The best known are Taverner's, published in 1540, some of which were partly embodied in the later Books of Homilies.

Potation of charity.—Loving-cup. See *Sarum Processional*, Maundy Thursday (ed. Henderson, 66).

Pottle Pot. — A large flagon holding two quarts.

Poucer (Fr. *pouce*, a thumb).–An implement worn on the right thumb by a bishop when confirming candidates by anointing them with the holy cream. It is mentioned in one MS. Sarum pontifical: *digitale idest pousir*; and William of Wykeham bequeathed to his successor his best *pousere*, adorned with nine balas rubies and 141 pearls. Rock calls it a thumbstall; but little is known of its shape or purpose.

Pounced.–(1) *Of metal*: chased or embossed. (2) *Of textiles*: perforated, punctured, jagged, or scalloped by way of ornament.

Pradella. — The footpace or step on which the altar stands.

Praecular. —At Chichester the verger in charge of the cloister.

Praefatio.–(1) The Eucharistic preface, beginning *Vere dignum*, "It is very meet, right," etc. (2) In the Gallican rite, an address to the people, bidding them pray for some particular object; always followed by a collect or prayer, or in some cases by a blessing of some thing, indicated in the *praefatio*.

Praelector.—A public lecturer, specially in a university or college.

Praemunire. — The Statute of *Praemunire*, 16 Ric. II, cap. 5, 1392, enacted that if any one pur-

chased or pursued in the court of Rome or elsewhere any such translations, processes, and sentences of excommunications, bulls, instruments, or any other things whatsoever, which touch the King, against him, his crown and his regality, or his realm, they who bring them within the realm and they that receive them or make thereof notification or other execution within the realm or without, and their notaries, maintainers, etc., shall be put out of the King's protection, their lands and goods forfeit to the King, and their bodies attached and brought before the King and Council, or process be made by *praemunire facias*, as ordained in other statutes of provisors, against those who sue in the court of another in derogation of the regality of our lord the King.

Pragmatic Sanction, The.—In later Roman law a solemn decree, specially one that defined the powers of a sovereign. The most famous was that which enacted the twenty-three articles affirmed at the Council of Bourges, 1438, a council called by Charles VII, who presided. They embody the principles of the Councils of Constance and Basel, affirming that the Pope was subject to a General Council, and that he had not the power to nominate bishops, etc., nor collate to benefices. Appeals to Rome were restricted to serious or difficult cases; annates and first-fruits abolished as simony. Laudable customs of the churches of France were to be maintained. Interdicts were modified. In temporal affairs individuals were to be subject only to the king, and the Church could not exercise jurisdiction over the king, nor release subjects from their allegiance.

Prayer Book, The.—The name commonly given for convenience to the B.C.P.

Prayer for the Departed.—"There is the same ground to believe the communion of saints, in the prayers which those that depart in the highest favour with God make for us; in the prayers which we make for those that depart in the lowest degree of favour with God; that there is for the common Christianity: namely, the Scriptures interpreted by the perpetual practice of God's Church. Therefore there is ground enough for the faith of all Christians, that those prayers are accepted, which desire God to hear the saints for us, to send the deceased in Christ rest and peace and light and refreshment and a good trial at the day of judgement and accomplishment of happiness after the same" (Thorndike, v. 248, Canon of Westminster, and one of the Revisers of 1661). Prayers for the repose of the soul are frequently found on tombstones in post-Reformation days (see F. G. Lee, *Christian Doctrine of Prayer for the Departed*, London, 1872, app. xi, pp. 305 ff., giving a catena of inscriptions with prayers for the departed from 1550 to 1870). A later example, just at the beginning of the Tractarian Revival, may be seen on the tomb of John Jago in Pelynt churchyard, Cornwall. He died August 24, 1842. It runs:—

> "Look down with pity's softest eye,
> Thou pard'ner of iniquity,
> His sins forgive, his soul receive,
> Thou spotless God of purity."

Preaching Cloth.—See PULPIT CLOTH.

Preaching Vesture.—In 1898 the Court of Appeal decided that the use of the black gown as a preaching vestment was not illegal, on the ground of constant use of

over three hundred years, in fact "from a period of three centuries from 5 Edw. VI, 1551–52, down to a comparatively recent date." But, like most other words denoting ecclesiastical ornaments, the term is used for more than one thing; thus it often denotes a cassock, as perhaps when the clown (*All's Well*, act i, sc. 3) says that Honesty "will wear the surplice of humility over the black gown of a big heart." Geste, writing in 1559 to Cecil, remarks, "it is thought sufficient to use but a surplice in baptizing, reading, preaching, and praying" (Cardwell, *Conf.* 50). Hooker (*Eccl. Pol.* v. 29, 7), writing on wearing the surplice, assumed that ministers had to "preach so arrayed." Wren, Bp. of Norwich, 1636, and Bostock, Archd. of Suffolk, 1640, require a surplice to be worn while preaching, the former over cassock and gown. Laud, for Norwich, and Williams, Bp. of Lincoln in 1635, Duppa, Bp. of Chichester in 1638, Hammond, Archd. of Huntingdon, 1670, and Fuller, Bp of Lincoln, 1671, all require preachers to wear a gown while preaching. Abbot in 1616, and Laud, Bp. of St. Davids, 1622, require the minister to preach standing and with his hat off. Curle, Bp. of Winchester, 1633, requires the preacher to be soberly and decently apparelled, according to the 74th Canon, i.e. in his ordinary costume that he would wear at home and abroad. Within the last fifty years it was usual for the clergy belonging to a chapter to preach in a surplice at their cathedral or collegiate church, but strangers had to appear in academical costume. At the present day the general custom is for every one to preach in a surplice, except at the Universities on certain occasions, or the sheriff's chaplain who preaches the Assize sermon, unless he is in Eucharistic vestments, in which case the chasuble or tunicle is usually removed for the sermon.

Prebend.—Provender, a portion of food. A fixed portion of rents and profits of a cathedral or collegiate church set aside for the maintenance of a prebendary.

Prebendary.—One who holds a prebend in a cathedral or collegiate church. But since the dubious "reformation" of cathedral foundations by the Act of 1840 all the members of the chapter (other than the dean) are called canons, and the term prebendary (or honorary canon) is reserved for those who have a stall but no *prebenda* or emoluments, in many cathedral churches.

Precentor. — In cathedral churches of the old foundations he is the second of the four great personages or dignitaries, and has the end stall on the left-hand side of the quire, corresponding with the dean's, which is on the right. But in those of the new foundation the precentor is a minor canon of the second rank of stalls.

Preces (Lat.).—Prayers. But the word is also used to include any words used in public worship, specially the series of versicles and responses used in various services. The term is used in the Mozarabic rite for the metrical litanies sung at Mass on Sundays in Lent; and for the litanies sung before the Ambrosian Mass on the same days.

Precontract. — A promise to marry another, a contract *per verba de futuro*. This was an obstructive impediment to marriage until abolished by 32 Hen. VIII, cap. 38. This was repealed by 2 Edw. VI, cap. 23, as regards precontracts only, and the rest of the Act by 1 & 2 Phil.

and Mar., cap. 8, § 19, but revived by 1 Eliz., cap. 1, § 13, with the exception of that part of the Act which had been repealed by 2 Edw. VI. Frequent inquiries are made in visitation articles as to any one having married in spite of a precontract, though the existence of this did not invalidate a consummated marriage. The Act 26 Geo. II, cap. 33, § 13, removed precontracts from the list of impediments.

Preculum or **Precum, Par.**—A "pair of bedes," now commonly called a rosary. The number of beads varied considerably; e.g. in 1486, three pair: (1) and (2) of coral, 150, with all the gawdies silver gilt, (3) of coral, 100 (*T. E.* iv. 17); in 1497 a pair of amber, containing only 50 (*T. E.* iv. 121); in 1502 a pair with 50 of gold, and 100 of coral, and the gawdies all gold with a *monile* or brooch hanging from the bedes; in 1503 a pair with only 10. They were also made of ivory, maslin (*q.v.*), and wood.

Predestination.—It is the preparation for grace in this world and for glory hereafter. And note that predestination is taken only in a good sense, to wit, of the good who will be saved; but prescience is used of both good and evil; and, according to S. Austin, that preparation for those whom God foreknew from eternity would become conformed to the image of His Son, i.e. of grace without human merits (Lindewode, 44).

Prelate.—Superior prelates are archbishops, bishops, and abbots; inferior prelates, archdeacons, deans, rectors of churches, etc. Any priest to whom has been committed a cure of souls is called a prelate, so long as he has the power of dispensing the Sacraments (Lindewode, 43, 109, 217).

Premonstratensians or **White Canons.**—A congregation of canons regular founded by S. Norbert in 1119. There were many houses of this Order in England. They wore a white cassock under a white scapulary, and all their other vestures, in and out of doors, were white; hence their usual English name. There were sometimes double houses, one for canons and the other for canonesses.

Presanctified.—Used in connexion with the custom of communicating in public with a Host "previously consecrated," e.g. in the Roman rite on Good Friday and in the East on weekdays in Lent (except Saturdays).

Pre-intone.—To sing over the opening phrase of a chant softly to the person whose duty it is to intone it.

Presbyter (Gr. an elder).—A priest, one in the second hierarchical order of the ministry. The word is specially used to distinguish him from a bishop, who is also a priest, but in the first hierarchical order; e.g. in the Roman *Pontificale*, *De ordinatione Presbyteri*, concerning the ordination of a presbyter.

Presbyterianism.—A form of Church government by ministers and elders, who form one order of presbyters; the former are the teachers, the latter the rulers. In Scotland each parish has its Kirk session, which is the lowest ecclesiastical court, having, however, no authority over the minister; the next is the presbytery, over a district or group of parishes, and is a court of appeal from the Kirk session. The Synod is next above this, representing a group of Presbyteries; and the final court is the General Assembly. This system of government was derived from Calvin's at Geneva in Switzer-

land ; and the Confession of Faith of the Presbyterians is that drawn up at Westminster, in England, in 1643, and was adopted in Scotland in 1647 by the Kirk, and two years later by the Parliament.

Presbytery.—(1) That part of the chancel between the quire and the altar. (2) The *sedilia*. (3) In modern times the house inhabited officially by the presbyter of the church.

Presentation. — The act of a patron in offering his clerk to the bishop to be instituted to a benefice in his gift.

President.—"By this name is understood every person that among the convent gathered together in any conventual act hath there the rule of the religious, at least for that season" (*Syon*, Aungier, 268).

Pressa.—In the Mozarabic rite this is the part of the anthem which is repeated after the *verse* or *verses* of the Psalm ; and is usually shown by the capital letter P.

Pressus. — A musical term in plainsong, denoting a strong and long accent, similar to a *sforzato*, on a doubled note. If another neum precedes it (so that the *pressus* is formed by the conjunction of two neums, the last note of the former and the first of the latter being the same) the effect is also to shorten the previous neum slightly, the accent being shifted to the former of the two conjoined notes. It thus bears a resemblance to syncopation in measured music.

Pretiosa, Preciosa.—A short commemoration of the dead used in secular and religious communities meeting in chapter after Prime ; so-called from the first word (in the Latin) of the verse, "Right dear in the sight of the Lord is the death of His saints."

Prevent.—Go before. As "going before" any one also might be "getting in his way" it came to mean "hinder," as is the usual meaning to-day.

Preylle, Prayel, Praysell (Lat. *pratellus*, O.Fr. *praiel*). — A little meadow.

Pricksong.—Harmonized music or polyphonic music.

Pricket.—A candlestick with a point, on which a candle was impaled.

Priest.—The higher of the Holy Orders, divided into bishops and presbyters. The Saxon word *preost* was, however, used also of deacons as well. The Latin word *sacerdos*, priest, includes both bishop and presbyter.

Priest-vicar.—The name for a minor canon at Wells, Chichester, Exeter, Lichfield, Lincoln, Ossory, and Truro.

Primate. — A term applied to the presiding bishop of a national Church. The Abp. of Canterbury is styled Primate of All England, but the Abp. of York only Primate of England.

Prime. — The first canonical "hour" of the day.

Primitive Church. — A vague term, with no authorized definition. By the Act 1 Eliz., cap. 1, § 36, the standards by which heresy is to be adjudged are the Canonical Scriptures and the first four General Councils, or any other General Council wherein the same was declared to be heresy. In the *Homily on Fasting* (1563) a canon of the Council of Chalcedon (451) is cited to show "how fasting was used in the primitive Church" (pt. i, par. 2). Jewel, in 1560, extends the time of the "primitive Church" to "the space of six hundred years after Christ" (*Works*, i. 20). The mini-

mum period is therefore till after 451.

Prior.—(1) The head of a priory of monks or friars; in the Order of Carthusians the head of the monastery, as they have no abbots, the head of all being termed the Grand Prior. (2) In an abbey the second superior of the house, immediately under the abbot; he was primarily concerned with the discipline of the community.

Prioress.—An officer in a community of nuns corresponding to a prior in a monastery.

Priory.—A subordinate religious house under an abbey. The Charterhouses are priories and not abbeys, because they had no abbots.

Pro-anaphoral.—Belonging to the portion of the Eucharistic service preceding the Canon or Anaphora, which begins with *Sursum corda*, or rather the versicle preceding it.

Procession, A.—(1) It is a distinct act of worship, within or without a building, in which hymns or anthems are duly sung. It is not a mere approach to or departure from the place where the principal service is being performed. In the rule of the convent of Syon the following useful directions are given for the conduct of a procession—"Going so far asunder that none shoulder another, and keeping the space of a man's length, or at least 5 ft. space between him and them that go before him" (ed. Aungier, 340). (2) In the sixteenth century the Litany was commonly spoken of as "the procession," even when sung, all kneeling, without any movement from place to place.

Processional Order.—The order of the processional entry for Mass is: first, the two taperers walking side by side, then the censer with the incense, next the subdeacon, then the deacon, and last of all the priest. At ordinary processions: first, the verger, then the boy with holy water, then the collet carrying the cross, behind him the two taperers, etc., as above; then, behind the priest, the chanters, then the boys, and next the men of the quire, the rest of the clergy in order, and last of all the bishop (if present).

Processionale. — A book containing the chants and services used in procession.

Processioner. — (1) A processional candlestick. In the Middle Ages, specially in the smaller churches, the same candlesticks often were used for carrying in processions and for setting on the altar at Mass. (2) A processional, or book with the chants used in processions.

Proctor.—(1) One who acts on behalf of either plaintiff or defendant in an ecclesiastical suit. (2) A churchwarden. (3) One who represents a cathedral or collegiate church or the clergy of a diocese in the Lower House of Convocation. (4) The principal executive officers of the Universities of Oxford, Cambridge, and Durham.

Procurations.—A fee paid by the clergy to the bishop or the archdeacon or the dean at their visitations; so-called *quia ecclesiae episcopum procurant, id est, curant, alunt, ac tuentur.* If the archdeacon does not come personally his deputy gets the procurations (Lindewode, 50).

Prodigal Son, Sunday of the.—In the Greek Church the name for Fourth Sunday after Epiphany.

Proeortion (Gr.). — The day before a festival, the eve.

Profession.—The act of entering a religious Order by solemnly taking the usual vows of poverty, obedience, and chastity.

Prohibited Degrees. — There are two chief views of the basis on which the prohibited degrees of consanguinity and affinity rest. The first is that the degrees given in the tables set out in Leviticus xviii. 6 sq., xx. 10 sq., and Deuteronomy xxvii. 20 sq., are forbidden by natural and divine law. An extension of this, by adding all those degrees which can be included by parity of reasoning, is that which is usually held by Anglicans, and is represented in the Statute Book by the Acts 25 Hen. VIII, cap. ii; 28 Hen. VIII, cap. vii and xvi; and 32 Hen. VIII, cap. xxxviii; by Abp. Parker's table of 1563, and the 99th Canon of 1603. Marriage within those degrees is "incestuous and prohibited by the laws of God," and null and void.

The other view is that marriage is not forbidden by natural law within any degrees, and that only those in the direct ascending and descending line are prohibited by divine law, all the rest being forbidden by ecclesiastical law. In the O.T. Nahor married his brother's daughter, Abraham his half-sister, Amram his father's sister; the author of 2 Samuel xiii. 13 sees nothing against marriage with a half-sister; and even Lot's daughters do not come in for condemnation, though they evidently anticipated refusal. The Council of Epaune, 517, prohibited for the future, while not dissolving those already contracted, marriages with a brother's widow, first cousin on mother's side, stepmother, widow or daughter of mother's brother, daughter of father's brother, or stepdaughter. A similar list is given by the Council of Orleans, 538, and dispensed from in like manner as regards cases already existing. Later Councils take a stronger line and denounce such marriages as contrary to the law of God and the laws of Nature. S. Thomas Aquinas points out that Nature does not prohibit such connexions, and draws some distinctions, e.g. between a union of uncle and niece and that of nephew and aunt. Panormitan says that the Church can dispense from the prohibition of marrying a brother's widow.

As regards including degrees on the ground of parity of condition, though not mentioned in the Mosaic Books, a comparative study of what is deemed incest by the different peoples of the world shows that there is the widest diversity as to what constitutes an incestuous union, and that, while from the Christian point of view it is highly desirable to include these additional cases, yet it cannot be maintained that the Hebrews ever intended to include them, or that those who promulgated these laws would have admitted that these were at all equivalent cases. For example, the Athenians and Assyrians allowed a brother to marry his half-sister on the father's side, but forbad it on the mother's; the Chinese code punishes with death marriage with a first cousin on the father's side, or with a brother's widow, but regards marriage with a deceased wife's sister as quite honourable.

Prohibited Times for Marriage.—Robert Booth, D.D., Archd. of Durham, in his Visitation Articles (1710–19), § 11, inquires whether the minister "hath married any persons in the time wherein marriage is by law restrained without a lawful licence, viz. from the Saturday next before Advent Sunday until the 14th of January; and from the Sunday next before Septuagesima Sunday until the Monday next

after Low Sunday; and from the Sunday next before the Rogation week until Trinity Sunday," citing as authorities, extr. *de feriis*, cap. *Capellanus* (i.e. *Decr.* Greg. IX, lib. II, tit. ix, cap. 4), and Lindewode, 274. Thornburgh, Archd. of Worcester, in 1638 makes the same inquiry, but quotes the above decretal more accurately, reading "octaves of the Epiphany" for "14th of January," and "Septuagesima Sunday" for "Sunday [? misprint for Saturday] next before S." Andrewes, Bp. of Winchester, seems to be the earliest to set out the exact periods, in 1619; but numerous articles during the seventeenth century, from 1603 onwards, inquire if marriage has taken place "during the times prohibited," or some such phrase. Aylmer, Bp. of London, made the same inquiry in 1577; but in Elizabeth's reign the usual question is "whether any have been married without banns thrice solemnly asked," which means practically the same thing. The articles of inquiry are more concerned with putting down bigamy and incestuous marriages, and with precontracts, (*q.v.*) during her reign. In 17 Eliz. Parliament tried to abolish prohibited times, but the Queen put a stop to it.

Prolocutor.—He who presides over the sittings of the Lower House of either Convocation.

Prône.—Either from *praeconium* = a proclamation, or from Gr. *pronaos* = nave, because the prône is recited in the pulpit and not in the quire or sanctuary. The Continental equivalent of Bidding the Bedes (*q.v.*). It is more highly developed than the latter was, and includes various devotions and instructions in connexion with the sermon. Hence the French *prône* also = sermon. See Brightman, *The English Rite* (Rivingtons, 1915), Appendix I.

Proper, The.—The variable portions of the service "proper" to the various feasts of the Church and other solemn times, contrasted with "The Common," i.e. the portions "common" to feasts of the various classes.

Prophet on Palm Sunday.—In some places towards the end of the fifteenth century a custom obtained of dressing up a clerk or boy (or several of them) with wigs and costume to represent a Jewish prophet, who stood up in some elevated place after the Gospel was finished in the first station in the procession, and sang certain Advent anthems, and then pointed with a wand to the procession of the Host, which then approached. The prophet's part seems to be found only in the editions of the Processional of 1508 and 1517. See *Process. Sarum* (Edit. Henderson), 50.

Prophetia.–A Gallican liturgical term denoting the *Benedictus* (*S. Luke* i. 68), which in that rite was one of the preliminary chants of the Mass. It was followed by a varying collect, but all are based on themes derived from the canticle.

Prophetic Lesson.–The lesson from the O.T. in the Mass, of every rite originally. In the present Roman rite it only occurs on Ember Wednesdays and Saturdays and in Lent (the Apostolic lesson or Epistle being suppressed). This change took place about the fifth century, as also in the Byzantine rite. In the B.C.P. we have a fixed O.T. lesson—the Decalogue.

Prose.—A term commonly used in France for the sequence. But it is also applied to certain tropes (*q.v.*).

Protestant.–The name of those who protested against Charles V's decree, which was sanctioned by the Diet of Spires in 1529, putting a ban on any further progress with the "Reformation," and so it meant a Lutheran, as distinct from a Calvinist or Reformed. In Ireland it denotes a member of the Church of Ireland as distinguished from a member of the Church of Rome, or a Presbyterian. In the seventeenth century the term is often used by controversialists to distinguish the Church of England, and sometimes more particularly the High Church party, from restless Papists on the one hand, and Separatists, Puritans, Presbyterians, Independents, or Quakers on the other. But it never was adopted by Convocation as an official designation. The bishops, in their Answer to the Exceptions of the Ministers in 1661, affirmed that "those to whom the name of Protestants most properly belongs" were "those that profess the Augustan (i.e. of Augsburg), confession." At the present time it is used in a loose way to denote every and any body who is opposed to the tenets of the Church of Rome. In every case its connotations are purely negative. But an author of 1713 differentiates between "Church of England men and their Protestant brethren" (*English Protestant Dissenters not under Persecution*, 32).

Prothesis (Gr. setting forth).–In the Greek Church the service of preparing the oblations, the second part of the Offertory (*q.v.*) moved back to the beginning of the Liturgy. It includes the arranging of the bread on the paten, the preparation of the chalice, and the veiling. The term is also applied to the place where, and also to the table on which, the prothesis is made.

Province.—The organization of a number of bishoprics under an archbishop or metropolitan.

Provinciale, Lindewode's. — This is a collection and digest of the archiepiscopal constitutions of the Province of Canterbury made by William Lindewode, Official-Principal of Abp. Chichele, and provided by him with a gloze, which he finished in 1430. He was Bp. of St. David's from 1442 to 1447, and had been prolocutor of the clergy in Convocation. His book was designed for those who were *simpliciter literati et pauca intelligentes*, and may be presumed to contain the law that he was accustomed to administer in what is now known as the Court of Arches, and so is most valuable. Quotations here are cited from the pages of the Oxford edition of 1679.

Provisors, Statute of. — 25 Edw. III, st. vi, 1351. Made to prevent the Pope from reserving, collating, or providing (i.e. making a reversionary grant of during the holder's lifetime) any archbishopric, bishopric, dignity, or other benefice.

Provost (Lat. *praepositus*).—A dignitary in some cathedral churches whose duty it was to look after the lands, rents, oblations, and so forth belonging to the chapter. At Antwerp, in 1257, the title was changed to that of dean, but the rights of the office were retained under the new name. In Scotland and some collegiate churches in England the title was simply equivalent to dean. At Tuam, in Ireland, there is still a provost as well as a dean.

Prymer, Primer.–A mediaeval book of devotions for lay people. The nucleus of the book was the Hours of the B.V.M. It always contained in addition other devotions such as the seven Penitential

Psalms, Litany, Office of the Dead, the fifteen Gradual Psalms, etc.

Psallendo, Psallendum.—The name in the Mozarabic liturgy for the respond or chant sung between the Prophetic and Apostolic lessons at Mass.

Psalm.—See PSALTER.

Psalmellus.—The chant sung in the Ambrosian rite between the Prophetic and Apostolic lessons at Mass. It consists of an anthem with one or two verses, usually taken from the Psalms.

Psalmody.—The art or method of chanting the Psalms.

Psalms of the Passion, The.—Psalms xxii–xxx.

Psalter, Psalterium.—The book of the Psalms (Gr. songs sung to the harp) from the Bible. But the liturgical book called the Psalter generally contained a good many other things besides the Psalms, arranged in liturgical order: a kalendar, canticles, Athanasian Creed, antiphons, the Litany, and sometimes the Office of the Dead.

Publican and Pharisee, Sunday of the.—In the Greek Church the name for Third Sunday after Epiphany.

Pue, Our Lady of the.—The same as our Lady of Pity. See PITY.

Puke.—The colour "puce," between black and russet. Also a stuff used for hosen, gowns, etc.

Pulpit.—(1) A raised platform, surrounded with panels or boards, from which the sermon is usually delivered; and also, in parish churches, the bidding of bedes. (2) A movable lectern for the Gospel reading.

Pulpit Cloth.—When the preacher had the degree of doctor it was customary to lay a cloth over the pulpit before him. In the trial of Ridley a cloth was laid before him because he was a doctor; but when Latimer was brought in the cloth was removed because he had never taken the degree of doctor. It is the origin of the modern pulpit banner.

Pulpitum (Lat.).—The solid stone screen, with a loft on top and a central doorway, which divided the quire from the nave in cathedral and monastic churches. It is distinct from the rood-loft, which was placed one bay further west in the greater churches, and had doors on either side of the altar set against it. See SCREEN.

Pulvinar.—A cushion.

Punctum.—A plainsong sign for a single note. It is a dot, or a square note.

Purgation.—The assertion upon oath by an accused person of his innocence of the charge brought against him. More usually there were two or more other persons associated with him, who took an oath of his innocence; these were called "compurgators," and the act "compurgation."

Purgatory.—Since no man, even the most saintly, dies perfect and free of all taint of sin, the soul must necessarily pass through a stage of purification to fit it for the enjoyment of the Beatific vision: and this state is called purgatory. In order to render this more clear to the understanding of ordinary persons to whom the conception of a state apart from any question of place is too difficult, and who do not readily conceive of the soul except in material terms, various teachers have used language which almost identified the process of purgation with the pains of hell; and in other ways contributed to a gross and material conception of the state

of purgatory, which was properly condemned by our Articles.

Purification of the B.V.M.—Candlemas (*q.v.*), or the Presentation of our Lord in the Temple, forty days after His Nativity. It is first heard of at Jerusalem in the second half of the fourth century, forty days after the Epiphany (*q.v.*). It was adopted at Constantinople in 542, and about six hundred years afterwards at Rome.

Purificator.—A linen cloth for cleansing the sacred vessels after use at Holy Communion. There was no special name for the cloth so used in mediaeval times; apparently the tersory or abstersory was used for this as well as for drying the priest's hands at the ceremonial ablutions.

Puritan.—A name first applied in the reign of Elizabeth to those Nonconformists who claimed to possess exclusive purity of doctrine and discipline. As a result of the claims and efforts made by them when they obtained the supreme power in England during the period of the Commonwealth, the name gradually came to be applied to protestant dissenters of all sorts, and to claims in respect of purity in morals. It is frequently and unhistorically used at the present day to denote scrupulousness (genuine or otherwise) in respect of sexual purity.

Purled.—Embroidered with gold or silver thread; having figures or patterns on it edged or outlined with the same.

Purple.—The purple of the ancients was a bright crimson red obtained from *murex*, a shellfish found in the eastern Mediterranean. It became symbolical of the royal and imperial dignity, even appearing in formal legal documents such as the Code of Justinian (II. viii. 6, § 3), with this connotation, and has continued so ever since. In the Middle Ages *purpureus* or red-purple, in which the redness predominated, was distinguished from blue purple, or a purple in which there was sufficient blue to be contrasted with red. White-purple and green-purple are found both in this country and on the Continent, perhaps denoting a purple ground with a white and green pile respectively finely and rather sparsely over it.

Pyx.—A vessel for holding the reserved Sacrament. In 1322 Walter Reynold, Abp. of Canterbury, ordered the reserved Eucharist to be kept in a fair pyx made of silver, or of ivory, or of some other material worthy of, and suitable to, the Sacrament. The pyx was in this country usually suspended over the high altar, in another vessel shaped like a covered bowl, or a canister: rarely here, but not uncommonly abroad, shaped like a dove.

Qua re impedit.—This was a writ at the Common Law which lay for him who had purchased an advowson in gross or a manor with an advowson thereunto appendant, against any one who when a church became void disturbed him in the right of his advowson by presenting a clerk.

Quadragesima.—Often written xl^{a}; Lent. Literally, fortieth; i.e. the fortieth day before Easter. Applied at first to the First Sunday in Lent, and then to the whole season. The B.C.P. states that "Quadragesima Sunday is six weeks before Easter."

Quartodecimans.—Those who followed the Jewish reckoning for the Passover by observing Easter

on the fourteenth day of the first moon of the new year, whether it were Sunday or not.

Quasimodo.—Low Sunday. So named from the initial word of the office on that day, *Quasimodo geniti infantes*, etc. (1 *S. Pet.* ii. 2).

Quatrefoil.—A panel or opening divided with four leaves.

Quatuor cereorum, altare sanctae Mariae.—The Lady altar at St. Albans, called *of the four tapers*, where daily two Masses were sung, one for the church, *de S. Maria*, and the other *pro defunctis*. It was so called because at the daily Lady Mass four tapers were lit, which had been provided, two by Walter de Ramesie, and two by Adam the Cellarer (*Gest. Abb. S. Alb.* i. 284 (R.S.), Amundesham (R.S.) i. 445).

Quatuor temporum, Feriae.—Ember Days.

Queen Anne's Bounty.—The name of a fund which had its origin in certain revenues handed over by Queen Anne for the benefit of the poorer clergy of the Church. These funds were the first-fruits and tenth of the income of benefices, which were formerly paid to the Pope, and were under Henry VIII transferred to the Crown. See FIRST-FRUITS.

Questmen.—Assistants to the churchwardens in spying out Nonconformists, Recusants, and Dissenters who refrained from coming to church.

Qui pridie.—The initial words of the Western form of the narrative of the Institution in the Eucharistic Prayer: "Who, on the day before [He suffered]." In the present *Missale mixtum*, used by the Mozarabes, this now runs *Dominus noster Jesus Christus in qua nocte tradebatur*, as in the B.C.P., following S. Paul: but it is not ancient there, for the next section is entitled *Post pridie* in the rubrics, though the Pauline form is universal in the Eastern Churches.

Quicunque vult.—Commonly called the Athanasian Creed. It is a Western document, the earliest extant MS. containing it being of the end of the seventh century. The author was probably of the school of Lerins, whether Hilary of Arles, Abbot Honoratus, or another. Dom Morin suggests reasons for attributing it to Caesarius of Arles; but that it was written by an earlier writer seems more likely.

Quire.—That portion of the church within the chancel screen; often limited to the space between the screen (or the *pulpitum*) and the step to the presbytery. The chief chancel, where the high altar is, is often called the high quire or chancel, to distinguish it from the lesser chancels often found side by side with the high chancel.

Quire, Copes for the.—In the greater churches, where it was customary for the whole quire to vest in copes on great festivals, at any rate for the procession, the phrase denotes copes for all the quire. In parish churches usually it is two, or three, copes for the quire that are named in the documents; if two, they are for the chanters; if three, two for the chanters and one for the officiant when he censes the altar at *Magnificat* or *Benedictus*, and reads the collects.

Quire Habit.—In secular quires over the cassock was worn a surplice (or, in some cases, a rochet), an amess (*almutium*) (*q.v.*), and a black cloth cloak (*cappa nigra*) (*q.v.*). The lowest rank of stalls, quire-boys and altarists, did not use the amess; the petty canons and vicars in the second rank wore black

amesses, generally of calaber, and lined with miniver; but canons of the upper rank of stalls used the grey amess, made of grey squirrel outside, and lined with miniver. The Dean of S. Paul's, according to Erasmus, was in violet, and the rest of the canons in red, in the sixteenth century. At S. Maurice, Llancadane, however, they used purple amesses, and at S. Maurice, Chablais, scarlet; at S. Lô, Rouen, violet. In many cases the quire cloak had a hood, which sometimes was lined with coloured silk; in others these hoods were forbidden. In the University chapels during the fourteenth century and after hoods were ordered by many of the college statutes, and in the fifteenth the hood, lined with silk according to the wearer's degree, is ordered to be worn by Fellows, over their surplices. The First B.C.P. extended this use to all cathedral churches and colleges, and also allowed graduates when preaching to use their University hood. On great festivals, instead of the *cappa nigra*, in most places all ranks in quire wore silk copes; but at Exeter, etc., this was forbidden, and after the procession the copes had to be laid aside because they got worn out by wearing them in the stalls. Nevertheless the practice continued down to the eighteenth century in many places.

Quire Step.—The step leading to the presbytery, at the easternmost end of the quire. In most churches it was the first step going eastwards from the west end of the church.

Quoin.—The external angle of a building.

Quotidiana or **Cotidiana Missa.**—In some of the ancient Sacramentaries a form of the variable portions of Mass is given under this name for use on days when a Mass proper to a Sunday or feast or fast is not provided.

℟.—An abbreviation for respond (*q.v.*) or for response (*q.v.*).

Rail, Regula.—A line or narrow stripe.

Rakemas, Ragomas.—A richly-flowered gold brocade, originally imported from the Orient; and later, initiated at Lucca. 1397: xxxvii draps d'or de Lukes appellez Ragomas (*Arch. Jour.*, 1897, 23); 1398: drap d'or appelez Rakemas (*T. E.* i. 228). The name is from the Ar. *raqîm*, meaning the same.

Raphael, Feast of S.—Edmund Lacey, Bp. of Exeter, composed a service for this day which received papal approbation in 1443, and instituted the feast to be kept on October 5th. Thomas Spofford, Bp. of Hereford, adopted it for his cathedral church in 1445, and William Boothe, Abp. of York, for his minster in 1454, to both of whom Lacey sent a suit of red vestments for that feast. Richard Beauchamp, Bp. of Salisbury (and formerly of Hereford), instituted it for his cathedral church in 1456.

Rastrum, Rastellarium, Fr. **Râtelier.**—The name given in some French cathedral churches to the seven-branched candlestick set between the quire and the presbytery. At Lyons it was composed of two columns of brass, 6 ft. high, supporting a cross-beam of the same, on which were set seven basins, and in each of these a tall candle.

Rationale.—(1) An imitation of Aaron's breastplate (*Rationale iudicii, Exod.* xxviii. 15), having the form of a plate of various shapes, usually jewelled. It seems to have gone out of fashion by 1400. (2)

The title of several books. The best known is the *R. divinorum officiorum* of William Durand, Bp. of Mende (*c.* 1240); the title is applied by many modern writers to the *Book of Ceremonies* put forth *c.* 1540; and Anthony Sparrow in 1657 published a *R. upon the Book of Common Prayer*, several times reprinted.

Rationalist.–One who assumes that reason is superior to sensation as a medium of cognition; that reason is the final critic of religion as well as of philosophy; consequently who refuses to accept Christianity or any other religion that claims to be revealed.

Ray, Radiatus. — Striped with different colours: Wiclif translates *stragulatam vestem* of Proverbs xxxi. 22 as "a rai cloth." Apparently the term was also applied to cloth that was not coloured or dyed, as the Act 2 Edw. III, cap. 14, contrasts *draps de Raye* with *draps de colour*, as do some other statutes.

Raynes.—Linen cloths of fine quality, made at Rennes in Brittany. Used for sheets, ladies' veils, altar cloths, etc.

Reader.—(1) The lowest order but one of the minor orders in the West, and the lowest in the East. (2) At the Temple, London, and other Inns of Court, and at the Chapel Royal, Dublin, a priest, engaged to read prayers and preach.

Reading Desk.—The 82nd Canon of 1603 requires the parish to provide in the church a convenient seat "for the minister to read service in." Sparrow (*Rationale*, s.v. The Lessons) has: "in many parishes of late, the reading pew hath one desk for the Bible, looking towards the people to the body of the church, another for the prayer-book looking towards the east or upper end of the chancel." The only mention of this ornament in the B.C.P. of 1661 is in the first rubric of the Commination, as an alternative to the pulpit for the place wherever the opening address is to be delivered.

Realism.—A philosophy that teaches, in opposition to Idealism (*q.v.*), that phenomena exist apart from our conception of them, and that our perception of them is governed by direct intuitive cognition, and not mediately through representative ideas.

Rebaptism.—Baptism once validly administered may never be repeated, even though received at the hands of a non-Christian (Gratian III, di. 4, c. 24). If a doubt exists whether it have been validly administered, it should be conditionally re-administered (Lindewode, 245). S. Cyprian and the African bishops of his day insisted on rebaptizing converted heretics; so did the Church of Cappadocia. But the Church of Rome had never agreed to this, and there resulted a violent dispute between Pope Stephen and S. Cyprian, ending with the former breaking off all communion with him. S. Cyprian died excommunicated by the Pope, and his name was inserted in the Roman Canon. On the death of Stephen the question became less burning, and later the whole Church in the West agreed with the Church of Rome.

Receiver.—An official entrusted with receiving the rents and other income of a cathedral chapter.

Recluse.—See ANCHORET.

Reconciliation.—(1) The public reconciliation of heretics and of penitents is generally reserved to the bishop in the West. Private reconciliation of penitents in cases of secret sins, in the Sacrament of

Penance, is allowed to all priests having a cure of souls in the Church of England, and also to any "learned and discreet minister"; but there has not been any authoritative decision as to the limitations of this phrase, nor as to the question of jurisdiction. Forms of service for the public reconciliation of converted Papists were printed with some editions of the Irish Prayer Book in the seventeenth and eighteenth centuries, and in 1714 a form for receiving converts from Rome and others who have renounced their errors was brought before Convocation at the Queen's order, but not passed. The old rule was that heretics and schismatics should be reconciled to the Church by imposition of hands, or by unction, or by making a public confession of the orthodox faith, provided that their Baptism otherwise was valid.

(2) When a church had been polluted by bloodshed, or the commission of some impurity or profanation, or by the burial of an excommunicated person therein, or if the greater part of the church should have been destroyed by fire or other accident, it must be reconciled by the bishop before public services can be held therein. So long as the walls remain and the altar slab is not moved nor seriously damaged, reconsecration is unnecessary (*Decr.* Greg. IX, lib. III, tit. xl, c. 6). For forms used since Elizabeth, see Legg, *English Orders for Consecrating Churches*, H.B.S., xlvii, xlix, 258, 297. Durandus says (*Rat.* I. vi. 44) that this is for an example and a warning to men, that, seeing a church that has sinned against none, purified on account of another's sin, they may realize how much more they are in need of expiating their own offences. See Maskell, *Mon. Rit.* (1847) iii. cxlv. 59.

Recordare (Lat.).—Mass of *Recordare* (so named from the office, *Recordare Domine testamenti tui*, etc.) was drawn up, according to the rubric, by Pope Clement VI (1342–52), who granted an indulgence to all who heard it of 260 days. All who heard the Mass were enjoined to hold a lighted candle in the hand and kneel throughout, and then sudden death could not touch them. It was said for the purpose of escaping the plague.

Rector.—(1) He who holds a benefice by which he enjoys the use of all the tithes, great and small. A lay rector is one who holds the great tithes and provides for the cure of souls out of the lesser tithes. (2) At certain universities, the title of the head or nominal head.

Rectores chori (Lat.). — The rulers of the quire, chanters, or standers. They wear silken copes over their surplices, and stand in the midst of the quire. In the greater churches these used to be four on double feasts, and on simples *cum regimine chori*, only two. Their business was to pre-intone (*q.v.*) the anthems to them who had to intone them, and in some cases, e.g. the *Invitatory* (*q.v.*), to intone them themselves ; to look after the behaviour of the choristers, and to send out at the proper times those who had to vest for carrying lights and incense. In parish churches they only had two rulers or chanters, who intoned every chant which was appointed to be intoned.

Rectrice.—Feminine of rector. A chantress in the chapel of a nunnery.

Recusants.—They who separa-

ted themselves from the Church of England and wilfully absented themselves from their parish church. Specially applied to Roman Catholics.

Recusare iudicem (Lat.).—By the Canon Law an ecclesiastical judge could be challenged on the following grounds: (1) that he was a great friend of or connected with either of the parties to the suit; (2) that he was the personal enemy of either; (3) that he had previously given advice on the case; (4) that he had been bribed by either party; (5) had shown himself ignorant of law. The challenger was bound to state his reasons to the judge for making this objection; then the judge and the challenger each chose an arbiter, and these two selected a third arbiter. These three then decided the validity of the objection, the verdict of the majority prevailing. Should the judge refuse to admit the objection, an appeal lay to the Pope's Court of Audience. The Canon Law on this point is well stated in the Trial Scene in the play *King Henry VIII.*

Red Letter Days.—The principal feast days in the Kalendar, marked in red, contrasted with the lesser days, marked in black.

Redemption.—The effect of the sufferings and death of our Lord Jesus Christ, whereby He saved mankind from the guilt and power of sin.

Refectory.—Called in England the frater (*q.v.*).

Reformatio legum ecclesiasticarum (Lat.).—This was a body of ecclesiastical law drawn up in the reign of Edward VI by Cranmer, Peter Martyr, and others, to replace the ancient Canon Law continued in force by the Act 25 Hen. VIII, cap. 19. It was never ratified, however, and in 1571 a further attempt was made to pass it; but Elizabeth put her foot down heavily, and so nothing came of it. Its teaching on the Sacraments is thoroughly Zwinglian. They are signs instituted by God, by which the grace of Christ already bestowed on us is countersigned. There is no real presence of the Body of Christ in the Eucharist. It wishes polygamy to be done away with, and decides that a polygamous man must retain the first wife that he married, if she be willing. The judge in divorce cases ought to declare the liberty of remarriage at the end of six to twelve months to the "innocent party." Divorce with liberty of remarriage is allowed if a man be away even on business for two or three years to the wife; or to either, if the one desert for two or three years the other; and perpetual imprisonment for the guilty or absent one, if caught.

Reformation.—A politico-religious movement designed to throw off the claims of the See of Rome, which had dimly come to be recognized as not based on any moral or legal right, and with them all accretions to the primitive faith of the Church. As usual, the leaders of the movement acted with much more zeal than knowledge, and in numerous cases were more actuated by thoughts of what they could get out of plundering the Church or satisfying a transient lust than the promotion of Christ's kingdom on earth. However, though certain of those in the movement 'ran so far away from Rome,' that 'they ran nigh out of Christendom,' the Church of England has steadily continued the Reformation in a Catholic and not merely antipapal direction.

Refreshment Sunday.—Mid-

Lent Sunday, in allusion to the subject of the Gospel.

Refreytouresse.—In a religious house of women, the equivalent of the fraterer, or officer in charge of the frater (*q.v.*).

Regalia.—The ornaments and ensigns of kingly rank. In England—(1) S. Edward's crown (and S. Edgitha's for the queen-consort); (2) the sceptre (or the orb); (3) the rod with the dove; (4) S. Edward's staff; (5) the Sword of Mercy (*Curtana*); (6) the blunt Sword of Justice-to-the-Spirituality; (7) the sharp-pointed Sword of Justice-to-the-Temporality (the Sword of State wherewith the Sovereign is girded is not part of the regalia); (8) the ring; (9) the bracelets; (10) the spurs; (11) the open pall; (12) the supertunic; (13) the stole, worn crossed over the breast; (14) the *colobium sindonis*; and (15) the buskins and sandals. The Emperor used to have (1) Karl the Great's crown; (2) his dalmatic; (3) the golden globe; (4) Karl's sword; (5) his sceptre; (6) his imperial mantle; (7) the buskins; (8) the gloves; and (9) the hereditary crown of Rudolf II. In France they were (1) the Imperial Crown; (2) the sword *Joyeuse*; (3) the sceptre of Karl the Great; (4) the Hand of Justice; (5) Karl's spurs; (6) the royal robe; (7) the dalmatic; (8) the tunic; and (9) the buskins and sandals.

Regeneration.—In Baptism the soul receives forgiveness of sin, original and actual (if any), and the grace of the Holy Ghost; it is new-born of water and the Spirit. And this spiritual impression on the soul by God, which we call "character," is indelible. Hence Baptism cannot be repeated. In 1549 there is a clear statement that the baptized infant was regenerate; in 1552, owing to the spread of the Anabaptist heresy, a further declaration was added in the form of thanksgiving to emphasize the orthodox doctrine still more. In 1661 numerous small changes were made in a Catholic direction, such as the substitution of *Church* for *flock* or *congregation*; but nothing was done to weaken the emphatic and unequivocal assertion of the Catholic doctrine of baptismal regeneration.

Register.—The 12th Royal Injunction, issued by Cromwell as Vicar-General in 1538, orders every church to keep a book or register in which to enter the date of every wedding, christening, and burying made in the parish. This is continued by the 39th Royal Article of Edw. VI, 1547; by Bp. Brooks of Gloucester, 1556, Injunc. 27; by 21st Art. for Cardinal Pole's visitation of Canterbury Diocese; by the 10th of Elizabeth's Royal Articles of 1559; and the 70th Canon of 1603. It is ordered by the Statutes 30 Carol. II, cap. 3, § 4, as regards burials; by 6 and 7 Gul. III, cap. 6, § 24, as regards marriages, burials, christenings, or births; further affected by 4 and 5 Annae, cap. 12, § 10, and 52 Geo. III, cap. 146. Civil registration was brought in force in 1836, 6 and 7 Gul. IIII, cap. 86; which also fixed the fees to be charged for certificates, etc.

Registrar.—(1) An official of the Consistory Court who prepares faculties for alterations in churches, keeps a register of the churches and chapels in the diocese within which marriages may be celebrated, etc. (2) The registrar of a diocese keeps a record of the bishop's public acts, and of such matters as the

issue of licences to assistant curates. (3) The registrar of a province does the same as (2) but for matters that concern the province.

Regium donum (Lat.).–A yearly gift or bribe made by Charles II to the Presbyterian and other dissenting ministers of Ireland after the Declaration of Indulgence in 1672. In 1690 William III paid them annually £1,200; this was dropped in 1711, but revived by George I in 1715, and increased it to £2,000. In England a sum of money was divided among the Presbyterian, Baptist, and Independent ministers, from 1721 until 1857, when it was withdrawn.

Regular Observances.—The provisions of a monastic Rule.

Regular Priest.—A priest who is a member of a community living under a special Rule.

Relics.—There are three kinds of relics. (1) The body of a saint, or a portion of that body; (2) clothes worn by him, or objects which he used; and (3) oil from lamps burning before his tomb, pieces of cloth brought into contact with his tomb, dust swept from the tomb, and the like. To which may be added relics of the True Cross: fragments of wood purporting to have come from the cross discovered, or said to have been discovered, at Calvary by S. Helena. From another point of view they may be divided into two classes, genuine and false. Unfortunately, the latter predominated in the later Middle Ages.

Relics, Feast of.–A commemoration of all the saints whose relics were preserved in the cathedral or abbey church. At Sarum, as the date (not mentioned) became very inconvenient, Bp. Jocelyn moved it to Sept. 17th (*c.* 1150); in 1319 Bp. Roger de Mortival changed it to Sunday next after July 7th. Hereford and Lincoln both adopted this latter date. At York it was kept on Oct. 19th; Wells, Oct. 15th; Exeter, Monday next after the Ascension Day; St. Albans, Jan. 27th; Westminster, July 16th; Peterborough, Oct. 21st.

Religious, A.—A member of a monastic community.

Reliquary.—A small chest or box in which to keep relics.

Reminiscere (Lat.). — The Second Sunday of Lent. So-named from the initial word of the office or introit.

Renegado, Runnagate.—One who turns from Christianity to Muhammadanism, or one who turns from the Church of England and joins that of Rome.

Repairs to the Nave.—The parishioners are responsible for these, both internal, such as in whitewashing the walls, repairing the seats, and things of that kind which pertain to the adornment of the church; and external, as in mending the roof (Lindewode, 253).

Reproaches, The. — See IMPROPERIA.

Requiem (Lat.).—Mass of the Dead. So-called from the first word of the office, *Requiem eternam dona eis, Domine*, etc.

Reredos.–(1) The upper or over-frontal. (2) A solid structure, carved and gilded and coloured, to take the place of the over-frontal. (3) A low shelf on which to display the church plate at the back of the high altar on festivals.

Reredorter (Lat. *necessarium*).—The building containing the latrines or privies of a monastery.

Reservation, Methods of.—The usual mode of reserving the Sacrament for the sick in England and northern France was to hang

the pix under a canopy over the high altar. Lindewode, 248, objected to this as being too exposed to unlawful hands, and preferred the use of Holland and Portugal [and Scotland], where there was a recess in the wall near the altar having a door that could be locked. This was usually on the north side of the presbytery. At Lovington, Somerset, a probable example of such a Sacrament-house may still be seen; and formerly there must have been many others where the Sacrament was never hanged over the altar, even in England (e.g. Coventry).

Reservation, Reason for. — "The Sacrament ought not to be kept, save for the use of the sick. Nor ought it to be put to any other use than to that for which it was instituted, namely to be eaten; for Christ said, *Take and eat*, and did not say *Take and keep*, or *Hide away*" (Lindewode, 249).

Resignation. — The voluntary surrender by a parson into the ordinary's hands of the charge or cure of souls, and his interest in the benefice. Resignation must be to the immediate superior, and it does not take effect until that superior has formally accepted it.

Respond.—The two chief forms of chant are the Responsorial and the Antiphonal. Whereas the latter consists in two quires or bodies of voices answering one another, the Responsorial consists in a body of voices answering a single voice. The primary usage of a respond was at the conclusion of a lesson. The method of performance was that the first part should be sung by the solo singer (or singers), who also sang the verse and the *Gloria*. Originally the whole of the first part was repeated by the quire after it had been sung by the solo singer, and again after the verse and the *Gloria*. But gradually there arose the custom of singing only the latter part of the respond proper at these three points.

Respond, Lesser (Lat. *Responsoriolum* or *Responsorium breve*).—A shorter form of respond, used chiefly at the Lesser Hours.

Responsalis (Lat.).—A legate, etc. See APOCRISIARIUS.

Responsalis liber (Lat.).—The book containing the night portion of Divine Service.

Response. — A short sentence said by the people in answer to a versicle said by the priest.

Responsorium (Lat.), **Responsory.**—See RESPOND.

Resurrection, The.—(1) The rising again from the dead of our Lord after His Crucifixion. (2) The rising again from the dead of all Christians at the last day.

Resurrection, Cross of the.—To head the procession from the sepulchre in the early morning of Easter Day, taking the "buried" Host back to the high altar.

Resurrection, Image of the.—In order to make the Resurrection drama still more realistic, in many churches they had an image of our Lord with a hollowed-out place in the breast, in which the Host was set, usually with a beryl or glass front through which it could be seen, and this was conveyed from the sepulchre to the high altar. That at Durham is fully described in the *Rites*. Cardinal Beaufort gave a similar one to Wells, and another is described at Lincoln in the inventory of 1536. It was also found in the richer parish churches, e.g. S. Stephen's, Coleman Street; All Hallows Staining, 1522; and S. Margaret, Southwark, 1446. At

S. Paul's they used instead a crystalline cross in 1402.

Retable (Fr. *rétable*, from Sp. *retablo*).—An altar screen, above and around the reredos. In the Spanish churches owing to the climate there is no east window as in our northern churches; but the east wall behind the high altar is covered with tier on tier of imagery in many churches. The ecclesiastical furnishers have given the name "retable" to various implements in this country in ignorance of the meaning of the term.

Retrochoir (late Latin *Retrochorus*).—That part of a greater church which is behind the high altar. A word of late introduction into England, the earliest instance found being 1848.

Reverend, The.—An epithet or title of respect prefixed to the names of clergymen, and superiors of convents of women. Before the eighteenth century the definite article was usually omitted.

Revest, To.—To vest.

Revestry.—Now usually called a vestry or sacristy, the room where the clergy vest or unvest.

Revocatory Constitution or Rubric.—Archbishops and bishops can make constitutions declaratory and revocatory of the *Ius commune*, so as to make known and recall to mind parts of the law which are being neglected (Lindewode, 70). As an example, the sixth rubric at the end of the Communion Service may be taken. The Revisers of 1661, to prevent Puritan irreverence, translated the latter part of *De consecr.*, dist. ii, cap. 23, *Tribus* § i, which has nothing to do with the question of reservation (Lindewode, 248).

Rewle Cote = rule coat.—Part of the habit prescribed by a monastic Rule.

Rib.—A projecting band on a ceiling.

Riddels.—The curtains hung at the north and south ends of the altar. They are descended from those of the ciborium (*q.v.*) in a basilican church, and hang *parallel* with the short ends of the altar.

Rights, To take or have one's.—A late mediaeval phrase for communicating.

Ring, Marriage.—Used in pre-Christian times and gradually adopted by Christians, but at first at the preliminary ceremony of espousals, and not at the actual marriage ceremony. Later it was used in the marriage service itself, as now in the B.C.P.

Rites and Ceremonies.—A frequent phrase in the sixteenth century. Thus in 1538 the *Book of Divers Articles*, etc., has: "Ritus ceremoniae et ordinationes ecclesiasticae humanitus institutae . . . servandae sunt, . . . ut stata festa, ieiunia, preces, et his similia" (2 Cranmer, 477). The Proclamation against innovators in 1548 forbids to omit or change "any order rite or ceremony," etc., except bearing candles, ashes, palm, cross creeping, taking holy bread and holy water, and "such other rites and ceremonies" as have been or may hereafter be declared to be omitted, etc. (2 Cranmer, 509). The royal letters missive of December 25, 1549, called in the old Latin service books for destruction, "to put away all such vain expectation of having the Public Service, the Administration of the Sacraments and other Rites and Ceremonies, again *in the Latin tongue*" (2 Cranmer, 522, 523). It is clear that the reference is to services, and not to ceremonial.

Ritual.–The form of words used in a rite.

Rituale (Lat.). — The name usually given on the Continent to the book called in England a manual (*q.v.*).

Ritualist.–One who has studied the rites or ritual of the Church in different lands and ages. Often ignorantly used to denote one who has a liking for, or interest in, ceremonial.

Rivelled Surplices.–Contrasted with "plain" surplices for the quiremen, etc. Also called *ryben* (S. Mary-at-Hill, 1486), *reveld* (ibid., 1524), *reyve* (Wing, Bucks., 1527), *ruffed* (S. Peter Cheap, 1534), *gathered* (S. Stephen's, Coleman Street, 1542), and *reven* (S. Martin Outwich, 1553). Pleated or gathered in small folds. Ruffed, i.e. wrinkled, means the same thing.

Rochet.—(1) A modification of the surplice, having no sleeves, rendering it more convenient for the clerk who serves the priest at the altar, for the organist, or for the priest when baptizing. "*Rochetum* . . . est sine manicis et ordinatur pro clericis ministraturo sacerdoti vel forsan ad opus ipsius sacerdotis in baptizando pueros, ne per manicos ipsius bracchia impediantur" (Lindewode, 252). (2) The bishop's or prelate's rochet, having tight sleeves like an albe.

Rogaby.—The name of a prick-song Mass of the sixteenth century, apparently based on the anthem to *Magnificat* during the octaves of the Ascension, *Rogabo Patrem meum.*

Rogation Days.—Days of fasting and of rogations or litanies, introduced by Mamertus, Bp. of Vienne (*c.* 470), on the three days before the Ascension Day. In 511 the Council of Orleans ordered the same to be done throughout the Frankish kingdom. Pope Leo III (*c.* 800) adopted them for the Roman Church on the same days. In the Ambrosian rite they are kept on Monday, Tuesday, and Wednesday before Whitsunday. The Spanish Church for a long time did not allow a fast between Easter and Pentecost, and so there are no Rogation days in the Mozarabic rite; but they had litanies in the fast after Pentecost in some parts (*Conc. Gerund.*, 517, can. 2). In England these three days were commonly called gang days, or cross days.

Rogations.—Litanies sung in procession. Besides those held in Gaul on the three days before the Ascension Day, in the sixth century Aunarius, Bp. of Auxerre, instituted rogations on the first day of every month, proceeding to some church, e.g. to that of S. German on January 1st, the monastery of S. Marianus on March 1st, and so on.

Roman Catholic. — One who is in communion with the "Holy Apostolic Roman Church."

Romanesque.—A term used to denote the various styles of architecture which have developed immediately from the Roman and later Greek styles, such as that called Norman in England.

Romanist.—A Roman Catholic. One who acknowledges the supremacy of the Pope.

Rood.–A crucifix or cross, generally with the attendant figures of our Lady and S. John.

Rood, the Unveiling of, on Palm Sunday.—"The principal crucifix of the chirche schal be dis-couered and schewid baar and nakid to all the peple of the processioun. And in the while the crucifix is in discoueryng, the principal preest with the queer schal falle down to grounde at the leest

upon alle the knees, and schal singe thus, *Heil, oure King*," etc. (Bp. Pecock, *c.* 1449).

Rood-beam. — A beam above the rood-loft, across the chancel-arch (if there be one), supporting the rood.

Rood-lights.—The lights set in the loft before the rood over the chancel-screen. They varied in number in almost every church, e.g. Tintinhull, Somerset, had forty, at S. Pancras, London, they had thirteen, and so on. Often they had a lamp as well. Lights before the rood were specifically retained by the Henrician Injunctions.

Rood-loft.—The gallery above the chancel-screen. It contained often the organ and the pricksong singers: for parish churches that was its main use. In collegiate churches that were also parochial the Gospel was read therefrom at Mass, e.g. at Wingham, Kent. In a few instances an altar was set up there. Sometimes also pews were set there for the congregation in the early sixteenth century, as at S. Andrew Hubbard, London.

Rood-screen.—The open partition in a parish church between the nave and the quire, surmounted usually by a loft, and over that a beam carrying a large crucifix and its attendant figures. And see PULPITUM and SCREEN.

Rorate celi (Lat.).–Ember Wednesday in Advent. So-named from the office or introit, from Isaiah xlv. 8.

Rosary.—(1) A string of fifteen sets of ten small beads, divided by a large bead from each other, making 165 in all. The lesser rosary has only 55 beads. (2) Fifteen decades of *Aves*, preceded by a *Pater noster*, and followed by *Gloria Patri*.

Rose Window.–A circular window, with tracery.

Rosemary.—It was customary in the eighteenth century to distribute sprigs of rosemary to the funeral party for a symbol of the Resurrection, as Wheatly points out. These were usually cast into the grave after the service, a practice already in vogue in the thirteenth century. The particular herb used varied in different places, but it was always some evergreen, and usually scented. Yew was employed thus in some parts of this country in the seventeenth and eighteenth centuries.

Rubric.—Directions in a service book for the conduct of public worship. So-called because they were originally written or printed in red to distinguish them from the text of the service itself.

Rugae (Lat.). — The screen or balustrade between the presbytery and the quire in a basilican church had three gates or *rugae*; the centre pair *in caput presbyterii*, called *rugae maiores*, and one on either side, *a parte virorum* and *a parte mulierum*.

Rulers of the Quire.—*Rectores chori*, chanters or standers (*q.v.*). Richard Coeur de Lion was very fond of fulfilling this office in his chapel, doing it with much vigour.

Rural Deans.–Anciently called Deans of Christianity. They are appointed to supervise a group of parochial clergy and to keep the bishop informed of all that takes place in their rural deanery. Formerly the archdeacon had a joint share with the bishop in appointing them; but now they are only bishop's commissaries for certain purposes, and have no ordinary jurisdiction. They are not prelates.

Ruridecanal.—Belonging to a rural deanery.

Ruridecanal Chapter.–A

meeting of the clergy in a rural deanery.

Ruridecanal Conference. — A meeting of the clergy and representative laity of a rural deanery for the purposes of business or discussions.

Russells. — A worsted fabric, with a lustrous sheeny surface produced by calendering. Russells called russell satins and satin reverses were manufactured at Norwich, and the makers in 1554 petitioned Parliament for protection against foreign imitators. Later, these were called Norwich satins. Red russells cost two shillings a yard in 1545. In the same year "worsted called rissell" was imported. Frequently used for vestments.

Russett.—(1) A reddish brown colour. (2) A coarse stuff woven of sheep's wool, used by country folk for clothes. Grey russett was probably undyed. Halifax was noted for its make of russett in the fifteenth century.

S.—For *sursum*. See PASSIONS, CHANTING THE.

Sabaoth (Heb. *of hosts*).–A title of God in the O.T., *Yahweh Sebāōth*; in the first place as leader of the hosts of Israelites who fought under His command; and secondly, and more generally, Yahweh, the leader of the hosts of heaven, the angels. In the *Sanctus* as given in the B.C.P. "Lord," which translates "Yahweh," is separated by the word "God" from "of hosts" to which it properly belongs, and so also in the Latin from which it was translated.

Sabbatarian. — One who believes that Sunday is subject to the restrictions laid upon the Jewish Sabbath. Luther, Calvin, Knox, and Milton, amongst the Reformers, denounced this theory. Milton asked: "If on the plea of a divine command, they impose on us the observances of a particular day, how do they presume, without the authority of a divine command, to substitute another day in its place?"

Sabbath Day. — The seventh day of the week, Saturday. In the sixteenth century certain Judaizers in England misapplied the term and the observances thereof to Sunday; "demi-Jews," as Thomas Rogers calls them, who "set up a new idol, their Saint Sabbath . . . in the midst and minds of God's people" (Parker Society, 18, 315). From the sixth century onwards the Church and State gradually introduced restrictions as to what might be done on Sundays, tending to ground their reasons for these on the Decalogue; Chichele confuses the two days, *die Dominico* viz. *die septimo* (Wilkins, *Conc.* iii. 368); so also Barclay (*Ship of Fools*, ii. 175). On the "monstrous imposture" of believing that "Sunday is the Sabbath by force of the fourth Commandment" see H. Thorndike, v. 17.

Sabbatum. — Saturday, the seventh day of the week.

Sabellianism. — A form of Monarchian heresy started by Sabellius in the middle of the third century. He seems to have held that there was only one Person in the Godhead, and that the Father and the Son were the same, the former He who speaks and the latter the Word spoken; and that the Spirit was a third energy in the one hypostasis.

Saccus (Gr.). — A vestment shaped like the Western dalmatic, of which it is probably a homologue, worn by metropolitans in the Eastern Churches, except the Armenian,

and by all Russian bishops of the present day.

Sacerdotal. — Belonging to a priest, whether bishop or presbyter.

Sacrament (Lat. *an oath*).—A visible sign, or series of visible signs, used as a means for conveying some invisible grace to the soul; a pledge which assures the bestowal and, to such as rightly receive it, the reception of grace. Sacraments are effectual by Christ's institution through the working of the Holy Ghost.

Sacrament of the Altar.—A mediaeval name for the Eucharist, both the liturgical service and the reserved Host hanging in the pyx over the high altar (whence the Protestant gibe, "the Sacrament of the Halter"). The name continued in use down to the present day, sometimes appearing in official documents, such as visitation articles.

Sacrament-house. — A place for the reservation of the Eucharist by the north side of the high altar, or in the north wall of the presbytery, where it could be kept secure under lock and key. At S. Lawrence, Nuremberg, the Sacrament-house is surmounted by a spire tapering up to the roof, 64 ft. high. Many other churches in the Rhine districts have or had similar magnificent shrines. In Scotland the Sacrament-house usually had the form of an aumbry or locker in the north wall. Lindewode, 248, objects to the usual English custom of the hanging pyx, and prefers the method he had seen in Holland and Portugal—a cupboard in the wall by the altar. At Trinity Church, Coventry, 1462, it was the duty of the two deacons or clerks to "see that the door at the high altar end be locked where the Sacrament standeth." Udall, replying to the West Country rebels in 1549, says, "In a great number of places even here within this realm, both abbeys and other churches, the Sacrament was never yet unto this day hanged over the high altar." A possible example may still be seen at Lovington, Somerset.

Sacramentary. —(1) A service book of the Western Church containing the prayers used at Mass, and liturgical forms for all other Sacraments and rites (blessings of various persons and things, consecration of churches, etc.). (2) In the sixteenth century one of the sect or heresy that affirmed that the Sacraments were mere tokens of grace already received. Otherwise called "Sacramentarian."

Sacrarium (Lat.).–(1) The lavatory or *piscina*. (2) That part of the church where the altar is. (3) A *secretarium* or sacristy. (4) The cemetery (Spain). (5) A temple or a church. (6) A book containing benedictions and collects, a collectare (*q.v.*). (7) A chest, with locks and keys to hold muniments, etc. (8) A tabernacle for Reservation (Seville, 1512).

Sacrifice (Lat. *sacrificium*).—In the Gallican Liturgies the bread of the Eucharist selected from the people's offerings, to represent the dead Body of the Lord lying in the tomb.

Sacrifice, The Eucharistic.— "Though the Eucharist is a sacrifice in a general notion, in regard of the prayers which it is presented to God with, yet there is also a more particular reason why it is so, in regard, first of the offering of the elements by the people to be consecrated and made that Sacrament; secondly, in regard of the offering and presenting of it—that is, of the representation and commemoration of the Passion of Christ, which is

always offered to God within the veil, as the Epistle to the Hebrews shows —for the obtaining of the necessities of the Church and the members thereof which the Church recommends to God at the celebration of it" (Thorndike, i. 860). "The Sacrament of the Eucharist (that is to say, the Body and Blood of Christ crucified, these present by virtue of the consecration) is a propitiatory and impetratory sacrifice for the congregation there present, for their relations and for the Church" (Thorndike, iv. 121); and its virtue "doth not only extend itself to the living and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ" (Cosin, v. 171, 352).

Sacrilege. — The profaning or violating of sacred things or places; the diversion to profane uses of property left for the use of religion.

Sacring.–The common mediaeval term for the elevation of the Host after consecration.

Sacring of Kings.–Lindewode, 126, in discussing whether a royal donation is a sufficient title in conferring a benefice, notes that, according to some, an anointed king is not a mere layman, but a mixed person (see MIXTA PERSONA). Further on he says clearly that the king is *not* an ecclesiastical person. But all canonists grant that unction confers special grace on the king to enable him to fulfil his high office. The custom of anointing a king at his coronation is probably of Saxon origin, and the earliest records of the service go back to the eighth century. In the earlier mediaeval period only the emperor and the Kings of England, France, Jerusalem, and Sicily were anointed; in the thirteenth century and after other kings obtained the privilege; but only the Kings of England and France were anointed with the holy cream.

Sacring Bell. — A bell to be rung or tolled at the elevation of the Host, commonly called the sacring; ordered in 1281 by Peccham to be sounded so that the people who were unable to be present at the Mass might know when it had taken place, and genuflect. The tolling need not be of more than one bell in each church, but it should be of that bell which can be heard at the greatest distance (Lindewode, 231).

Sacring Cloth or **Curtain.**— In the sixteenth century and after not infrequently a black or dark coloured cloth was drawn before the reredos or over-front at the Canon, in order that when the priest elevated the Host it might the more easily be seen. Instances of this are recorded at York Minster, S. Lawrence, Reading, S. Peter Cheap, London, and Leverton, Lincolnshire, in this country; De Vert mentions it as used in several French churches in the eighteenth century; De Moleon saw it at Laon; and it is still in use in some Spanish churches, including the Cathedral of Malaga.

Sacring Torch.—A torch held lighted at the elevation of the Host. This custom came in during the thirteenth century, and is mentioned as an established custom of some churches in the Synod of Exeter, 1287, and ordered for all. It was practically universal by the end of the fourteenth century. They were extinguished after the priest's communion. They were endowed at Salisbury in 1404, and carried by two choristers. At low Masses only one was usually lit, but at the parish Mass in some churches two or more

were used. It is recorded that many of the parishioners carried lighted torches up to the high altar, and knelt there holding them, at Eye, in the Diocese of Norwich, in 1431. At Syon two of the lay brethren held them. They were used at Ludlow in 1549, but naturally ceased to be lit after the First B.C.P. put a stop to the elevation.

Sacrist. — The servants of the treasurer in a cathedral church are commonly called sacrists or sacristans. The term is also applied to the treasurer's vicar.

Sacristan. — One of the servants of the treasurer in a cathedral church. In modern times the term is used instead of the older form "sexton" in parish churches.

Sacristy, Sextry.—The vestry or place where the ornaments of the church are stored up.

Sad. — Grave, serious; dark in colour.

Saddle Roof of a Tower, The. —It is so-called when the roof has two gables.

Saints, The. — The people of God, members of His Church (*Rom.* i. 7; 1 *Cor.* i. 2; *Eph.* i. 1, etc., Anaphora of Hippolytus). In a more restricted sense departed Christians of especial holiness of life.

Saint's Day.—A day set apart in the Kalendar for the commemoration of some particular saint.

Saltire.—A heraldic term denoting what is generally known as a S. Andrew's cross.

Salus Populi (Lat.).—There are several Masses with this office, but that usually referred to thus is that sung weekly on every vacant Tuesday throughout the year, or some other unoccupied day, except during Christmas and Epiphanytide, Lent, and from Ascension Day to Trinity Sunday, on behalf of the parish or the community (*Missale Sarum*, Burntisland, 740* et seq.).

Salutation, The.—The annunciation by the angel Gabriel to our Lady.

Salvation. — The being saved from the power and guilt of sin through our Lord Jesus Christ.

Salve de Jesu (Lat.).–An imitation of the *Salve, Regina*, sung after Compline on Fridays. See JESUS ANTHEM.

Salve, Festa Dies (Lat.).—A series of five processional hymns used at Easter, Ascension, Whitsuntide, Corpus Christi, and Dedication. They are centos from a long poem, *De Pascha*, written by Venantius Fortunatus (530–609). Several other processional hymns, with the same initial words and in the same metre, were composed later for different feasts.

Salve, Regina (Lat.).–A famous anthem in honour of the B.V.M. It probably dates from the eleventh century. It was commonly sung after Compline from the fourteenth century onwards, in plainsong, but by the sixteenth more usually in pricksong.

Salve, Sancta Parens (Lat.). —The office of the votive Lady Mass said all the year except during Advent. It was said after Mass in many places as an extra devotion.

Salve-light.–A branch, usually of five lights, in memory of our Lady's five joys, was lit and set on the altar, or before her image, during the singing of *Salve Regina* after Compline. Sometimes only one or two candles were lit.

Samaritan Woman, Sunday of the.—In the Greek Church the name for the Fourth Sunday after Easter. In the Ambrosian rite the Second Sunday in Lent.

Samite.—A costly fabric, sometimes of silk only, sometimes tinselled or interwoven with threads of gold or silver at intervals. It was woven with six threads on the warp. (Lat.-Gr. *examitum*, from the Greek *hex*, six, *mitos*, the thread of the warp).

Sancta sanctis (Lat.).—Gr. *Ta hagia tois hagiois.* Holy (things) for holy (persons). In most Greek rites this announcement by the priest is the prelude to communion.

Sancte Deus (Lat.). — The respond of the anthem *Media vita* upon *Nunc dimittis* on the Third Sunday in Lent and the following fortnight.

Sanctorale (Lat.).–A book containing the variable parts of the services proper to the various saints' days.

Sanctuarium (Lat.), **Sanctuary.** — (1) The churchyard, church-hay, cemetery, or God's acre (Wilkins, *Concilia*, ii. 183). (2) In modern use, the part of the chancel where the altar stands, called in mediaeval days the presbytery.

Sarapion, Sacramentary of. —The sacramentary compiled by Sarapion, the friend of S. Athanasius, and Bp. of Thmuis, in Egypt, about the middle of the fourth century. It contains a complete Liturgy as regards the part of the celebrant, forms for Baptism, ordination of presbyters, consecration of the oils and cream, etc. The epiclesis in the Liturgy is for the coming of the Logos: on the baptismal water for both Logos and Holy Spirit. The Liturgy is important, because its date is known as well as its locality, which enables us to estimate the antiquity or otherwise of the later Egyptian Liturgies in their several parts. Dr. John Wordsworth published a useful translation of this book with introduction and notes (S.P.C.K.).

Sarcenet, opus saracenicum (Lat.).—A very fine and soft silk, both plain and twilled, made in various colours, and also changeable or shot. In the time of Edward IV it cost from 3*s.* 2*d.* to 4*s.* a yard. In 1502 the price of different qualities varied from 22*d.* to 4*s.* 4*d.* the yard (*Exp. of Eliz. of York*, 9, 16, 22).

Sarum, Use of.—The rites and ceremonies of the Church as performed at the illustrious church of Salisbury. As the metropolitan cathedral church of Canterbury was monastic, this prevented the Canon Law from being obeyed which ordains that the use of the metropolitan church ought to be followed throughout the province. The fame of Sarum Use led to its being that of nearly the whole of Canterbury province (Lindewode, 104). The Sarum books were largely used even in York province.

Satin. — A silken fabric woven so that the threads of the warp are caught and looped by the weft only at certain intervals, thus producing a uniform glossy smooth surface on the one side, which is afterward calendered. In 1481 different qualities cost from 2*s.* to 10*s.* a yard. *Satin of silk* or *right satin* was woven wholly of silk. *Satin of Bridges* or *Bruges* was an imitation satin woven at Bruges of silk with a weft of thread. *Tinselled satin* had threads of gold or silver woven at intervals in the weft, costing in 1502 from 33*s.* to 46*s.* a yard. *Velvet on satin* had a pattern of velvet on a satin ground.

Saunce Bell.–A small bell, hung outside the church, which was rung at the sacring or elevation. Owing to the later practice of continuing the Canon while the quire was sing-

ing the *Sanctus* the sacring bell came to be sounded during *Sanctus*. Hence saunce (= *Sanctus*) bell.

Say, Sagum (Lat.). — A fine milled cloth made of wool, first manufactured in the Netherlands. In 1289 Bp. Swinfield paid 20*s*. for 5½ ells of say for his quire cope and for making it. Frequently used in later times for vestments, curtains, etc. In 1552 "silk say" is found, which was a much more costly material than the ordinary say.

Scallage.—A lichgate.

Scansile (Lat.).—The stile leading into the churchyard.

Scapular. — Lit. a garment to cover the shoulders, worn by monks. In the Middle Ages, and now, applied to a broad strip of cloth hanging in front and behind, forming part of the monastic costume.

Scarf.–A liripipe or tippet (*q.v.*). See also PALLIUM and PALL.

Sceptre (or **Rod) with the Dove.** — One of the royal ensigns delivered to the sovereign of this country at his coronation. It is held in his left hand, and is "the Rod of Equity and Mercy."

Schism.—Self-will in regard to the Sacraments. It consists in violating the unity of the mystical Body of Christ by setting up altar against altar or withdrawing from communion without adequate cause. It becomes heresy if persisted in; sooner or later it invents some heresy (Gratian, cons. 24, qu. iii, c. 26).

Schola Cantorum (Lat.).–The college of singers at Rome was, according to John the Deacon, founded by S. Gregory the Great, who provided it with two houses, one by the steps of S. Peter's and the other by the Lateran Palace. There were four officials: (1) the *Prior*, *Primus*, or *Primicerius Scholae*, who later became the precentor; (2) *Secundus Scholae*, who seems later to have become the succentor; (3) *Tertius Scholae*; and (4) *Archiparaphonista* or *Quartus Scholae*. They were all subdeacons.

Schoolmen, The. — Mediaeval theologians and philosophers, the greatest of whom was S. Thomas Aquinas. They systematized theology and expressed it in the terms of Aristotelian metaphysic.

Sconse (Lat. *condere*, to hide).— A covered lantern or shielded light; a candlestick.

Screens.—(1) The *pulpitum*. In cathedral and monastic churches, and in those collegiate churches where the high altar was not the parish altar, there is a solid screen with a central door at the west end of the quire on either side of which, against the *pulpitum*, was an altar. This carried a loft on which was the organ and a lectern for the lessons on Sundays and festivals both at Mass and Mattins. The *pulpitum* must not be confounded with (2) *The rood screen*, which in these churches stood west of the *pulpitum*, usually by one bay. This had an altar against it in the centre and a door on either side. In parish churches, where the worshippers are outside the quire, there is only one screen—the rood screen—which is therefore constructed with open fenestrations. Hence too the low east window, so that the chancel may be more visible. Over the screen is a loft, carrying the rood, its lights, the organ, and desks for the pricksong singers. (3) *Parclose screens*, or entercloses, which shut off the high chancel from the aisle chancels, or enclose low altars (sometimes called "fence-screens"). (4) *Altar screens* are used where there is no east window, above and

around the reredos; solid structures containing tier on tier of statuary and other architectural features.

Scripture. — (1) A sentence or writing of any sort. (2) The Holy Scriptures, i.e. the O.T. and N.T.

Scrutiny. — Adult candidates preparing for baptism were given a series of lectures or instructions and catechizings during Lent; in addition there were exorcisms. These meetings were known as scrutinies.

Scutcheon. — A shield charged with armorial bearings.

Seal of Confession.—The obligation resting on a priest not to divulge anything said to him by a penitent in sacramental confession. Lindewode says that in non-sacramental confession this does not apply, e.g. if any one reveal to the priest in secret counsel something which is not a sin *de sui natura*, such as what he owes, or what is owed to him; and, if compelled by a judge, he is bound to tell the truth and reveal it, even if he had sworn not to (90, 334). If a priest know something both by hearing it in confession, and also in other ways, he may divulge to the judge what he has heard (or seen) outside the confession, but on no account admit that he had heard the same in confession (id. 334). But sins of which he knows only in confession he knows not as a man but as God's representative; and if a judge persist in demanding if he had heard so and so in confession he should reply that he knows nothing of it, or more plainly, "I know nothing of it through confession," privately understanding, "that I can reveal to you" (id. 335). The 113th Canon of 1603 likewise forbids a priest to break the seal of confession under pain of irregularity, except in such cases as the law of the realm would call his life in question for concealing.

Sealed Books.—By the Act 13 & 14 Car. II, cap. 4, § 28, it was enacted that all cathedral and collegiate chapters should provide themselves with true and perfect copies of the B.C.P. annexed to the Act, certified under the Great Seal of England, to be produced and showed forth in any Court of Record as often as need shall require. These are spoken of as the Sealed Books.

Season.—A special time or period in the ecclesiastical Kalendar.

Sebastian, Saint.—See Mass of S. Sebastian.

Secondary Priest.—When, as was customary in the greater churches on high festivals, another priest was associated to the officiant for censing the altars at Divine Service, he was called the "secondary" or "secondary priest." After censing the high altar together, they separated, and one censed the nether altars on one side of the church and the other on the other side.

Secreta (Lat.). — (1) A prayer appointed to be said privately by the priest at the Offertory. It generally contains some reference to the oblation, and is sometimes called *Oratio super oblatæ*. (2) A name in the Gallican Liturgies for the invariable portion of the anaphora which contains the narrative of the Institution.

Secretarium (Lat.). — The sacristy or place where the sacred vessels were kept, called in Greek *diakonikon*. There were sometimes two attached to a church, one of which was used, e.g. at Nola, as a place to study holy books (Paullinus, *Ep.* xii *ad. Sev.*). Sometimes it was used as a bedroom, e.g. S.

Martin used one at Claudiomagus according to Sulpicius Severus, and after he went away the virgins of the church rushed in and licked every place where the blessed man had either sat or stood, and divided the straw on which he had lain amongst themselves as relics (*Dial.* II. viii).

Sect.—A body of persons who have cut themselves off from the communion of the Church and joined together on the basis of some common doctrine or discipline.

Secular Priest.—A priest who is not a member of a religious order.

Sedes Stercoraria (Lat.).—A marble seat in front of the door of the Lateran Basilica, on which the new Pope sat while the cardinals sang *Suscitat de pulvere egenum, et de stercore erigat pauperem, ut sedeat cum principibus, et solium gloria teneat.*

Sedilia (Lat. seats).—The seats on the south side of the presbytery for the priest and his ministers to sit in at certain parts of the Mass; generally three in number, but occasionally four or five, sometimes only two. They were usually called the presbytery (*q.v.*) in English.

See. — The "seat" of a bishop in his cathedral church, and hence applied to the bishopric itself.

Sella Gestatoria (Lat.).–A sort of Sedan chair, in which dignitaries were carried on state occasions. Its use at the present day seems to be confined to the Roman Pope.

Sêmantron, Simandro (Gr.). —A large plank of wood, struck with a mallet; used instead of a bell in oriental churches; but sometimes they were made of metal. Usually they were in two sizes or more.

Seminary. — A school for the training of candidates for the ministry.

Semi-doubles. — See FEASTS, CLASSIFICATION OF.

Semi-Pelagians, The.—While fully admitting the need of grace, they asserted that the initial movement of man towards God must be man's own act, denying the need that man's will has of God's help.

Sendal.–A silken stuff, thin like sarcenet, but coarser and narrower, often mentioned in church inventories and mediaeval poems, etc.

Sentence of Cursing. — Excommunication.

Separation of the Sexes in Church.—From the earliest times it was customary for all the men of the congregation to sit on one side of the church and all the women on the other. This practice is alluded to in the rubrics of the so-called Clementine Liturgy, and the first *Ordo romanus*, and continued down to the Great Rebellion unchanged. Even down to the middle of the nineteenth century it was a common custom in country churches. Usually the men sat on the south side of the church and the women on the north; but in some cases the men sat in the eastern half of the nave, and the women in the western half behind them. The practice was so usual that it was in vogue even in dissenting chapels in some country districts. For references, see *Hierurgia Anglicana* (edit. V. Staley), ii. 60–63, De la More Press, 1903.

Septuagesima (Lat.).—In the course of the seventh century the Easter preparation was extended to the ninth week before Easter Day, both at Rome and Constantinople, by adding the three Sundays, Quinquagesima, Sexagesima, and Septuagesima. But in countries which followed the Gallican rite these innovations were not accepted till much later.

Septuagint, The. — The traditional Greek version of the O.T. It dates from the third century B.C., and owes its name to the tradition that the translation was made by seventy-two translators. It was made at Alexandria for the benefit of the Jews of the Diaspora who had not enough Hebrew to read the original, at any rate with ease.

Septum (Lat. *saeptum*, a fence, wall, or enclosure).—In the seventeenth century, the altar rails, in the doorway of which Andrewes and others wished the reader of the Decalogue, Epistle, and Gospel to stand while reading.

Sepulchre.—A temporary, or sometimes a permanent, structure on the north side of the presbytery, set up on Good Friday afternoon, in which the altar crucifix (or another) was formally buried, and then watched till Easter morning before Mattins, when it was brought out again to the altar to symbolize the Resurrection. In later days it became usual to place the reserved Eucharist in the sepulchre as well. See RESURRECTION, IMAGE OF THE.

Sequence.–Probably the equivalent of a Greek musical term from Constantinople, *akolouthia*. It is a kind of hymn which was invented in the tenth century, and originated in the attempt to set words to the long cadence ("*iubilatio*, which is called sequence," *Ordo rom.* II), which had come to be attached to the melody of the alleluya before the Gospel. It was at first in the form of prose, but became gradually more and more metrical, until it at last took the form of a metrical hymn, though of a different form from those used in Divine Service, generally retaining the paired strophe form. These metrical compositions soon became very popular, and were sometimes translated into the vernacular.

Sequestration.–The taking into the bishop's hands of all the profits and emoluments belonging to a clerk arising out of his benefice, in order to pay his debts. The bishop, usually through his registrar, issues a writ to some person, called the sequestrator, directing him to collect all the profits till the required sum be raised. The sequestrator has to repair what the clerk is required to repair, and provide for the proper service of the church. The same process may also take place as an ecclesiastical sentence or punishment.

Seraphic Doctor, The. — S. Bonaventure, a Franciscan friar (thirteenth century).

Seraphim (Heb.).—Angelic guardians of the throne of Yahweh in Isaiah's vision (*Isa.* vi. 2). They are not mentioned elsewhere in either O.T. or N.T. Some identify them with the *drakontes* of the Book of Enoch, xx. 7, and lxi. 10. Others connect the word with Ar. *sharîf*, high, noble, exalted, or with Ass. *sharrāpu*, the burner. In Christian writers they are always associated to the cherubim, and are regarded as one of the higher orders of angels.

Serche.–One who searches. Lat. *circuitor*, the searcher of watches. One appointed to observe and report on any offences against discipline or good order in a religious house.

Serge.—(1) A twilled worsted stuff used for hangings, curtains, etc. In 1539 the Bristol Gray Friars had a suit of serge adorned with lions of gold. (2) For Fr. *cierge*, a wax taper.

Sergeant of the Vestry.—An

officer of the Chapels Royal, corresponding with the verger of a cathedral church.

Sermon.—A discourse or exhortation delivered in public on some religious subject.

Server.—He who assists the priest at a low Mass, and leads the responses of the people. But at Maldon, Surrey, in 1549, they had "a portas divided in to partes, one for the vycar, another for the server," where the term seems applied to the clerk at quire offices.

Service.—See DIVINE SERVICE.

Servites.—An order of friars, called Servants of the Holy Virgin, founded about 1253 by seven merchants of Florence. Their first house was on Monte Senario near that city. They wore a woollen shirt, a small white tunic, and over that a large black tunic, with a leathern girdle, a scapulary, and cope, all black.

Set the Song, To.—To pitch the chant, "even and measurably, neither too high nor too low, neither too fast nor too slow, but sadly and devoutly after the solemnity of the feast or day, and after the length of both services of sisters and brethren, and after the disposition of their breasts; for to sing so high one day, that they may no more, or too long and low, that they may enweary and bring asleep both themselves and their hearers, this wanteth discretion and doctrine of our Lord, which teacheth in His holy rule that all things should be done reasonably" (Aungier, 360).

Sexagesima (Lat.).—The Sunday next but one before Lent. The Gallican churches did not observe this prolongation of Lent by the three Sundays of Quinquagesima, Sexagesima, and Septuagesima; the two former were specially forbidden to be observed by the Council of Orleans (541), c. 2.

Sext.—(1) The canonical hour, called midday-song or service, said at the sixth hour of the day, i.e. 12 noon. (2) The sixth book of the Decretals, published by Boniface VIII as a continuation of the five books of Gregory IX, in 1298.

Sexton (late Lat. *sacrista*, Fr. *sacristain*; contracted in M.E. to *sextein*)—In the later Middle Ages the sexton performed the more menial duties of the clerk; when a vacancy occurred the sexton was promoted to be clerk, as a rule.

Sextoness.—A female sacristan in a religious house.

Shelf on an Altar.—See HALPAS, GRADIN, REREDOS.

Shere Thursday.—Thursday in Passion Week, more usually known as Maundy Thursday. *Shere* means "pure, clean"; the allusion is to the absolution and reconciliation of the penitents on that day. It has nothing to do with "shearing" the hair, or the word "shrive," as is sometimes alleged.

Shields on Candles.—At funeral services it was customary to put a shield, with the arms of the deceased thereon, on the tapers about the herse, and on those on the altar sometimes as well. They were also attached to a votive candle set before some image to burn on behalf of some deceased person. See for a curious example of this, *Archaeologia*, xxii. 272. Until late they were only used in connexion with services for the departed.

Shingles.—A sort of wooden tile, made of oak, used for covering roofs and towers.

Ship (for Incense).—The vessel in which the incense is carried so as to be at hand when required for the censer. In books of the Roman

rite it is called Lat. *navicula*, Fr. *navette*, Engl. *boat*. Andrewes borrowed the Roman name in the inventory of his chapel.

Shrine.—A tomb or a chest in which the body of a saint or some relics of him or her were kept, either fixed, or small so that it could be set on a shelf over the altar or carried about.

Shrift.—Penance. From A.-S. *scrîfan*, to shrive, impose penance, which is from Lat. *scribere*, to write, draft a law, etc.

Shrive.—To hear a confession and impose a penance.

Shriving Pew.—Sometimes called a shriving stool, or house, now termed a confessional. At All Saints', Bristol, in 1590, there is a payment "for mendinge of a pewe called the shrivinge pewe, 1*s*."

Shroud. — A garment, veil, or sheet used for enwrapping a dead body before burial.

Shrove Monday.—Monday before Ash Wednesday. The term was in use as early as the fifteenth century and continued to our own days. See SHROVETIDE.

Shrove Sunday. — Quinquagesima Sunday. The term was in use in the fifteenth and sixteenth centuries.

Shrove Tuesday, Shrove Day. —The day before Ash Wednesday. Pancakes were eaten on this day to use up all the eggs, etc., forbidden as an article of diet during Lent at one time. See SHROVETIDE.

Shrovetide.—When Lent began on the First Sunday in Lent (in Leofric's *Sacr.* this is marked *Initium quadragesimae*) Shrovetide denoted the whole week before it, in which Aelfric (cap. 36 of his translation of Theodulf's *Capit.*, c. 995) bids every one to go to his shrift and confess his deeds. But when Ash Wednesday came more into prominence and became the first day of Lent there was a corresponding limitation of Shrovetide: "The Sunday in Quinquagesima with the twain days following that is classed 'Schroftyde.'" By this time, possibly owing to the merrymaking of carnival time, the ecclesiastical rule was that layfolk should make their confessions at the beginning of Lent, i.e. on the first, second, or third day (Lindewode, 342), which thus became the real Shrovetide, although the name still clung to the old period before Lent.

Si quis (Lat.).—A notice that So-and-so intends to offer himself as a candidate for the holy office of deacon at the ensuing ordination by the Lord Bishop of So-and-so, and requiring any one who knows of any cause or just impediment to his ordination to signify the same forthwith to the said bishop, published in the parish church where the candidate lives.

Sibyls.—Heathen prophetesses who were supposed to have written the *Sibylline Oracles*, containing prophecies of the coming of Christ. These are now generally believed to have originated in the second century after Christ amongst the Jews at Alexandria. They were collected and arranged in their present form in the sixth century.

Siclatouns, ciclaton, ciglata. —A sort of cloth of gold: de panno aureo qui vocatur Cicelatouns (S. Paul's Cath. Ch., 1295). The name is from Pers. *saqlâtûn*, scarlet cloth.

Sidesman, Sideman.—An assistant to the churchwarden. It has nothing to do with the word "synodsman," as is often suggested.

Silk.—This is a fabric woven from the threads spun by the silk-

worm to form its cocoon; but there are many varieties of silken textiles, such as sarcenet, satin, tartarin, damask, etc., depending on thickness, method of weaving, patterning, etc. See under the several headings.

Silver, Cloth of.–Fabrics having a warp of silver, woven with a web of silk.

Simony.–The asking for, giving, or receiving money or anything of value, either directly or indirectly, for any spiritual gift or spiritual office or benefice.

Sin.—An offence against God, or the condition resulting from committing offences against God.

Sindon.—A linen cloth, used as a name for a sudary (e.g. for the patener in *Ordo romanus* I, or the collets who carry the oils on Maundy Thursday at Salisbury), and for the cloth used at the Offertory in *Ordo* I, in which to collect the oblation loaves offered by the faithful.

Sinecure.—A benefice in which there was both a rector and a vicar, and the rector got himself excused from residence, so that by degrees the whole spiritual cure of the parish devolved on the vicar (Lindewode, 132). Long custom, and not good law, made such a benefice a sinecure (for the rector).

Singing Bread.—The wafers used at Mass for Holy Communion. The term lasted on till the end of Elizabeth's reign.

Singing Gear.—All that a priest needs to sing Mass: vestments, sacred vessels, wafers, wine and water, a Mass book, and a light.

Singing Men.—At Manchester Cathedral Church the quiremen on the foundation are called "singing men" and the quireboys "singing boys"; but they have five "paid men" and sixteen "paid boys" in addition.

Sinople.—(1) A shade of red. (2) A kind of red earth used as a pigment, originally from Sinope. (3) A common name for cinnabar in mediaeval times. (4) In heraldry the same as *vert*, green.

Sir (Lat. *dominus* or *domnus*).—The ordinary title of a priest in the Middle Ages.

Six Articles, The.—In order to secure uniformity of doctrine and discipline more effectually, Henry VIII caused an Act to be passed in 1539 (Anno 31, cap. xiv) in which six articles were set forth (§ 4): (1) affirms the real presence of the natural Body and Blood of our Lord under the form of bread and wine, and denies that any other substance than that of Christ remains after consecration; (2) affirms that communion in both kinds is not necessary *ad salutem* to all persons, and teaches concomitance; (3) marriage of priests, after having received that order, is contrary to the law of God; (4) vows of chastity ought to be observed; (5) that private Masses ought and should be admitted in the King's English Church; and (6) auricular confession is expedient and necessary to be retained and frequented. Offenders against the first article were to be adjudged heretics and burnt; against the other five, by preaching or teaching in public, were to be felons: if by word or writing, imprisonment for life, and the second offence to be felony. Cranmer, who had hurried his own wife out of the country surreptitiously, at once set about enforcing the Act, which was passed on June 16th, and wrote to Cromwell July 31st to know what to do with a priest and a woman who had been arrested, as there was no com-

mission out as yet for the punishment of offenders against this Act. It was repealed in 1547.

Six Preachers, The.—A body of six priests attached to Canterbury Cathedral, first ordained in the statutes granted by Henry VIII in 1541, after its conversion from a monastic to a secular cathedral.

Skob.—See CHEST.

Smoke Farthings.—A tax of a penny for each hearth was collected from Saxon times onward (with intervals when the king forbade it), called Peter pence or Rome scot, and paid by the wardens to the cathedral church, whence it was forwarded to Rome. Henry VIII took it away from Rome in 1533 (25 Hen. VIII, cap. 21). It becomes confused with the Whitsuntide oblation to the mother church of the diocese, known as Pentecostals, or Whitsun farthings.

Soccus (Lat.).—*Soc*, or *cappa*. The name given to the garment worn by the patener in the Paris and other northern French rites. It was a development of the *planeta* of *Ordo* I, turned round so that the openings came to the front and back, and in later pictures looks like a cope without any hood slit up at the back and held together by four bands or morses.

Socinianism.—A heresy started by Lelio Sozini, and continued by his nephew Fausto, in the sixteenth century. Anti-Trinitarian, denying our Lord's pre-existence, but holding that His birth was miraculous.

Solar (Lat. *Solarium*).—A loft, upper room. The rood-loft.

Solifidianism.—The doctrine of salvation by faith alone, promulgated by Martin Luther: "Thou seest how rich is the Christian; even if he will, he cannot destroy his salvation by any sins howsoever grievous, unless he refuse to believe" (*de Captiv. Babyl.*). It led naturally to his famous *Pecca fortiter*, Sin boldly, and to the negation of all duty.

Solutions.—Payments.

Songmen.—The name given at York Cathedral Church to the quiremen; in other places usually termed "lay clerks."

Sono, Sonus, Sonatio (Lat.).—The name of an anthem or respond sung at the beginning of Vespers in the Mozarabic rite after the *Lucernarium*, and at Lauds after the *Song of the Three Children* (here called *Benedictus*).

Sonus, Sonum (Lat.).—A chant sung during the procession of the oblation to the altar (called in the Byzantine rite the Greater Entrance) in the Gallican Church. In Spain it was called *Laudes* (a term used in the Gallican Church for the chant sung when the oblations had been set on the altar, called in Spain *Sacrificium* or *Offertorium*). At Milan these were called *Antiphona post evangelium* and *Offerenda* respectively.

Sops in Wine (Fr. *Soupe en vin*). —"The rose and speckled flower called sops-in-wine" (R. Barnfield, *The Affectiate Shepheard*); "sops-in-wine, worn of paramours" (Spenser, *Shepherds' Kalendar*): that is, the wild pink, *Dianthus caryophyllus*. The colour of certain vestments and cloths in the fourteenth and fifteenth centuries.

Sospitati (Lat.).—A prose sung at the end of the third nocturn on S. Nicholas' Day. It used to be sung about the town by the clerks on S. Nicholas' night, after the way of our carol singers, in many places. An imitation of it, for Thomas of Lancaster (*c.* 1322), was used at S. Paul's, London.

Sotularis (Lat.).—A shoe worn by secular clerks (Lindewode, 213).

Soul Bell. — The passing bell (*q.v.*).

Soul Cake.—A cake specially prepared for the singers who "go a-souling" on All Souls' Day, i.e. sing the "Souling Song." It perhaps is the modern representative of a dole of bread given to the poor on that day after the Mass of *Requiem*.

Soul Lights.—The wax tapers, usually four in number, set about a dead body awaiting burial (*English Gilds*, 178).

Soul Mass Day.—All Souls' Day.

Soul Scot.—A due paid to the church of the parish in which the person deceased lived, payable at the opening of the grave. Also called corse-present and mortuary (*q.v.*).

South Side. — The right-hand side of the quire, presbytery, or altar, to any one facing eastwards.

Spandrel.–The triangular space included between an arch and the rectangle surrounding it.

Spanged, Spangled.–Speckled or variegated, adorned with spangles (small flat pieces of gold or silver, or of some alloy of the colours of gold or silver), showing glittering points all over the fabric as they catch the light.

Spargillum (Lat.).—The name of the sprinkle or aspersory in the Cistercian books.

Species (Lat.).—S. Austin and others use this term to denote the outward appearances of bread and wine after consecration in the Eucharist; the sacramental signs, as distinct from the real but invisible *res sacramenti* which they represent to us, scil. the Body and Blood of Christ.

Sperver.—A bed cover. Such things were frequently bequeathed to churches for the adornment of the walls, or for use as a carpet before the altar.

Spire.—The pointed termination of a high tower.

Spiritualities.—(1) The right to exercise spiritual functions connected with the benefice. (2) Ecclesiastical goods and specially offerings which are made to churches. (3) Offerings which belong to a bishop *iure divino*, and not of temporal laws. These are what are referred to in the bishop's Oath of Homage.

Spiritus Sancti imago (Lat.). —A dove (*S. Mark* i. 10). "On hys creste a douve whyte, sygnyfycacioun of the Holy Spryte" (*Romance of King Richard*).

Splay. — The expansion given to openings, such as doors and windows, by slanting the walls forming the sides.

Splayed or **Spled Egles.** — Eagles with wings and legs splayed or spread, like the eagle supporting the imperial German coat of arms.

Sponsor (Lat.).—A godparent.

Sprice. — The cloister-garth at Chester, corrupted from "Paradise."

Sprinkle.–The brush-like implement used in sprinkling with holy water; also called aspergil, aspersory, aspersol, *spargillum*.

Squilla, Skilla (Lat.).—A little hand-bell.

Squint. — An opening through the wall or a pillar of a church so as to let persons in the aisles or transepts see the sacring at the high altar. There does not seem to have been any special name for these in England.

Stabat Mater (Lat.).–A famous hymn on the Passion of our Lord, said to have been composed by

Jacopone da Todi in the thirteenth century.

Stagiarius (Lat.).—A canon in residence. But in religious houses, monks or canons regular who had been fifty years in religion and lived under a relaxed rule.

Stall.—A seat, specially those at the sides of the quire, and at the west end thereof, backing against the screen.

Stamin, Tammy.—"Worsteds called ten yards stamins" (Act 11 Hen. VII, cap. 11, § 2). Made at Norwich, Yarmouth, Lynn, and other places in Norfolk (Act 25 Hen. VIII, cap. 5).

Stammel.—(1) A kind of woollen cloth used e.g. for petticoats and breeches, and also for copes and vestments. Both white and red are mentioned. (2) A light red colour. "The stamell gilloflower is well known to all not to differ from the ordinary red or clove gilloflower, but only in being of a brighter or light red colour" (Parkinson, *Paradisus*, 34).

Stand.—In the northern counties and Scotland a suit of vestments.

Standards.–Large candlesticks, set in the presbytery before the altar. In most parish churches it was usual to have two before the high altar, in some cases four; and in many of the larger churches they had a pair before the nether altars in lesser chancels.

Stavrophylax (Gr.).–The guardian of the relic of the Holy Cross in the patriarchal Church of the Anastasis in Jerusalem.

Stragulum (Lat.).–A bed-cover, mattress, or carpet. Sometimes used to denote a frontal.

Strayle, Stragula (Lat.).—(1) A stripe. (2) A bed-cover.

Station.–A place or act of standing. A place where a procession comes to a halt, and prayers, etc., are said.

Stations of the Cross.–A series of pictures or sculptures representing certain episodes in the Lord's Passion, also the service used in connexion therewith. This devotion was introduced by the Gray Friars. As early as 1520 there was an indulgenced set of stations at the Gray Friars cemetery in Antwerp. It became general by the eighteenth century, and Clement XII fixed the number of stations at fourteen in 1731.

Stevened. — Embroidered, or, perhaps, stained or painted.

Sticharion (Gr.).—The Eastern form of the albe. Formerly it was always of white linen, but now often made of more costly materials.

Stichera (Gr.).–Verses composed by ecclesiastical writers (as distinguished from those from Holy Writ), used in the Eastern service books.

Stigmata, The.—The marks of our Lord's wounds, which are related to have been reproduced on the bodies of some persons (especially S. Francis of Assisi) through the intensity of their contemplation of the Passion.

Still Week (Gr. *hebdomas aprak-tos*, Lat. *hebdomas muta*).–The week before Easter, so-called from the cessation of business.

Stock.—(1) The vessel fixed at the church door to hold holy water. (2) A fund belonging to a church or to some gild in a church.

Stole.—A long and narrow strip of material, fringed at the ends and worn round the neck over the albe; by bishops with both ends hanging down in front, by presbyters crossed over the breast, and by deacons over the left shoulder and gathered under the right arm. Its colour agrees with that of the chasuble. A stole

is also worn with a surplice by the priest, hanging straight down, for the administration of other Sacraments and of sacramentals, but it is not a quire vestment. A Carthusian nun is invested with a stole at her consecration, and wears a stole also when singing the Gospel at Mattins, if no priest be present.

Story-work. — Referring to woven materials with figures of persons embroidered or painted on the fabric. Referring to stone, metal, or wood having paintings or sculpture of figures of persons.

Stoup. — A jug or flagon. A vessel to contain holy water, both one that could be carried about and one fixed by the church door in the wall.

Strandling.—Fur from squirrels caught at Michaelmas.

Strike, To.—Used of tapers and candles, meaning to cast them in a mould.

String Course. — A projecting horizontal band in a building.

Strinkle.—A holy water sprinkler.

Subalmoner. — The deputy or vicar of the almoner (*q.v.*).

Subchanter.—The name of the precentor's vicar in some cathedral churches.

Subdeacon. — The head of the minor orders in the Church, though since the twelfth century the subdiaconate has been regarded in the Roman Church as a holy and a hierarchical order. As a separate grade in Order it has been recognized since the second century, if not earlier.

Subdean.—The dean's vicar in a cathedral church.

Sublapsarianism.–The variety of Calvinism which holds that God made His eternal decrees of salvation and reprobation in consequence of and after the Fall of Adam and Eve.

Subordinationism.—As touching His Godhead, Christ is equal to the Father, but as touching His manhood, inferior to the Father. But subordinationism goes further than this, affirming that as touching His Sonship, He is inferior and subordinate to the Father, alleging such texts as "My Father is greater than I" (*S. John* xiv. 28), "As My Father hath taught Me" (ibid. viii. 28), "As My Father hath sent Me, even so send I you" (ibid. xx. 21), etc. To which the Church answered, "In this Trinity none is afore or after other, none is greater or less than another."

Subreption. — In Canon Law, concealment of the truth or suppression of facts which rightly ought to be expressed, in an application for a rescript, etc.

Substance.–(1) Lat. *substantia*, that which underlies. An intellectual concept of the scholastic-Aristotelian metaphysic to denote that which holds together all the "accidents" of a body (i.e. all those qualities which are cognizable by the senses) which underlies them, and in which they inhere. (2) In reference to God, in the Creeds, substance means the divine essence.

Succentor (Lat.).—Usually the vicar of the precentor. But at York there is a succentor of the canons and another of the vicars, who is the chief of the corporation of vicars-choral (or minor canons), and termed also the subchanter. In the thirteenth-century statutes these are called the *S. maior* and *S. vicariorum* respectively; the former had to instal the canons on the mandate of the dean and chapter, and pre-intone the anthems on double feasts, and the latter had to instal the vicars,

write the "table," teach the boys to sing, and punish them, etc.; all under the direction of the precentor.

Sudary.—A cloth in which anything of metal or other material that might be tarnished or hurt, used ceremonially, was held to protect it from the moisture of the hand. A similar cloth was also used in holding the font taper to protect the hand from drops of hot wax.

Suffragan. — (1) An assistant bishop. (2) In some places the name formerly given to the second or under clerk.

Suffragan Bishops.—(1) The bishops of a province are called the archbishop's suffragans. (2) A bishop appointed to assist a diocesan bishop in some of his duties. The diocesan bishop gives him a commission under seal to exercise such jurisdiction as he thinks requisite and convenient. By the Act 26 Hen. VIII, cap. 14, any archbishop or bishop disposed to have a suffragan shall name two persons to the King, who shall choose one to be suffragan, with the title of whichever of certain towns he may please. These places are "Thetford, Ipswich, Colchester, Dover, Guildford, Southampton, Taunton, Shaftesbury, Molton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penreth, Bridgewater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, Pereth, Berwick, S. Germans, and the Isle of Wight." The Act 51–52 Vic. c. 56 allowed other places to be added.

Suffrage.–Lit. a vote at an election. (1) Theologically a prayer offered or an act done by one Christian on behalf of another in the hope that God will accept it by reason of the unity of the mystical Body of Christ. (2) The lesser Litany is sometimes spoken of as "the suffrages."

Suffragia (Lat.).—In the Charterhouse rite the collects, both of the day, and the commemorations said after it. They are divided into four classes: Solemn, Festal, Dominical, and Ferial. And see SUFFRAGE.

Suffront.—One of the names of the nether front or frontal.

Summer Sundays. — A common but not very accurate way of denoting the Sundays after Trinity.

Sunday Letter.—In making a perpetual Kalendar, such as the Pie, it is necessary to have some symbols to distinguish each of the seven possible days of the week January 1st may fall on. The first seven letters of the alphabet were chosen and placed against the first seven days of January, and the Sunday letter for the year is that letter belonging to the first Sunday in the year. Thus, if January 1st be Sunday, the letter will be A; if the 2nd, then B; if the 4th, D, and so on.

Sundays after Pentecost. — This is the name for the Sundays after Trinity in the Roman, the Cistercian, S. Albans, and some other uses. At Westminster they were called "after the octaves of Pentecost," and at Hereford (for a time) "after the octaves of Corpus Christi."

Sundays after Trinity. — In those churches wherein the octave of Pentecost was early observed as Trinity Sunday it was usual to call the Sundays thence onward till Advent "Sundays after Trinity." This name is given in all the secular English uses, as well as in a large number in France and in some parts of Spain and the Empire.

Superaltar. — A small consecrated altar stone, which could be

carried about and used upon a wooden altar (which later discipline would not allow to be consecrated). Even in the fifteenth century a consecrated altar stone was sometimes irreverently treated. In S. Ewens', Bristol, inventory, a marginal note of 1492 has: "Memorandum. Superaltare, the which the olde clerk had to grynd his colors upon, it is said."

Supererogation, Works of.—Good works done beyond what God has commanded or is deemed to require, which were held to form a store or treasury of merit which the Church may dispense to others to make up what is lacking in them. The 14th Article of Religion condemns this theory as arrogant and impious.

Superfrontal.—One of the names for the upper frontal.

Superhumerale (Lat.). — An imitation of Aaron's ephod, worn by bishops in the tenth and eleventh centuries. It took the form of two golden pieces, like epaulettes, on the shoulders, joined round the neck by an embroidered band, usually fringed; later by the embroidery round the opening for the neck of the chasuble.

Superstition (Lat.).–Lit. standing near a thing. Used as equivalent to standing in reverence or amazement, with reference to an unworthy object. Belief in or reverence for something unworthy of credence or reverence.

Supplices (Lat.).—One of the prayers of the Roman Canon, the third after the account of the Institution. With *Supra quae*, which immediately precedes it, it occupies the position of the epiclesis in other rites. It prays that the holy angel may take the oblations up to the heavenly altar, in order that we may be filled with all heavenly benediction and grace in receiving the Body and Blood of Christ therefrom. The idea is thus the reverse of the Greek and other liturgies, in which prayer is offered that the Holy Spirit may come on the earthly altar and hallow the oblations to be the Body and Blood of Christ; and is analogous to the Roman practice of taking kerchiefs, etc., to the confession of a martyr and letting them touch the tomb, after which they were esteemed as relics of that saint.

Supralapsarianism.—That variety of the Calvinian religion which holds that God settled from all eternity and so before the Fall who should be saved and who damned.

Supremacy.—(1) *Royal.* Elizabeth annexed to the imperial crown of this realm such jurisdiction, spiritual or ecclesiastical, as by any spiritual power or authority had been or lawfully might be exercised for the visitation of the ecclesiastical state and persons, and for the reformation and correction of the same and of all manner of heresies, abuses, offences, etc. (1 Eliz., cap. 1, § 17); and claimed to be supreme governor of this realm as well in spiritual causes as temporal. In this form it still exists. Henry VIII had made himself the only supreme head in earth of the Church of England, and claimed even larger visitatorial powers (26 Hen. VIII, cap. 1), but Elizabeth refused this title. The papal authority was finally extinguished by the Act 28 Hen. VIII, cap. 10. Mary repealed her father's anti-papal legislation, but took care to preserve the Act of Praemunire, though as it was before Henry extended its scope.

(2) *Papal.* An ill-defined term. In England it chiefly regarded the jurisdiction of the Courts Christian, ap-

pointments to benefices, payments of annates, etc. At times it went so far as submission to an interdict.

Surpecloth. — A north-country word for surplice.

Surplice.—A loose tunic coming down nearly to the ankles, with full wide sleeves, made of white linen. It is the vesture of all ranks in quire, and (according to the rules) worn under the albe by priests at Mass. The name is mediaeval, but the garment ancient.

Surrogate.—The delegate of an ordinary judge, appointed to act for him wholly or in part; or a sub-delegate, who is appointed by a delegate (whose commission has allowed him so to do). A surrogate must be a man at least twenty years old, baptized and at least in minor orders, freeborn, and not disqualified in any physical or moral way. In England he must also have some skill in civil and ecclesiastical law, be a grave minister or graduate or licensed public preacher, and a beneficed man near the place where the courts are kept, or a bachelor of law, or a master of arts at least, a favourer of true religion and a man of honest and modest conversation (Can. 128 of 1603). A surrogate's commission terminates by the death of his principal, or by revocation, or by time-limit, if such be named therein; and if the commission be to himself and others or other in common, it terminates on the death of any one of them. Now chiefly appointed for granting licences of marriage.

Sursum corda (Lat.). — The opening address to the people at the beginning of the Anaphora or Eucharistic prayer, *Lift up your hearts*. It occurs in all or almost all liturgies, and is of very ancient usage in the Church.

Suspension.—This is a censure, also called the lesser excommunication, which consists in being excluded from offering and participation in the rites of the Church, whilst still being allowed a share in the prayers; otherwise termed separation from passive communion, whilst still being allowed active communion. In relation to clergy it is also called temporary deprivation, being a removal from the clerical office for a time only. This does not take away the capacity for office, but makes clerical acts unlawful to him. A suspension from benefice only is merely a withdrawal of the fruits of the endowment, including tithes.

Symbol.—(1) A creed or confession of faith. (2) A representative sign: e.g. the prepared bread and mingled cup of the Eucharist are symbols of the dead Body of Christ lying in the tomb. (3) A sign or ensign of an office: e.g. the crozier is a symbol of the episcopal office. (4) The Eucharistic species are sometimes called symbols, after consecration.

Synaptè (Gr.).—(1) A series of short petitions or litany in the services of the oriental churches. (2) The longer liturgical prayers are called "great *synaptae*," and the shorter, said at the Hours, "little *synaptae*." The latter are generally read by the deacon.

Synaxis (Gr.).—An assembly of the faithful, with or without a solemn celebration of the Holy Eucharist or Liturgy.

Synod.—A meeting or assembly of the bishop and his clergy of the diocese; or an assembly of the bishops of a province under their metropolitan.

Synodals.—Tribute in money paid to the bishop or archdeacon by the inferior clergy. By the Statute

34 Hen. VIII, cap. 16, they are reckoned as church dues, for recovery whereof provision is made in the same Act.

Tabard.—An upper garment worn by cleric and laic, of varying shape and size. The herald's coat is one form of it, the chimere of bishops and the scarlet habit or chimere of an Oxford D.D. is another, and probably the mediaeval *cappa clausa* is yet a third form, although this was also a quire-habit, which the closed tabard was not.

Tabernacle.—A house or niche wherein to set a statue. In recent years the term has been chiefly applied to the box in which the Eucharist is reserved, according to the Roman rite, on the high altar. The use of the word in this sense does not seem to go back further than the reign of Queen Mary I.

Table, Tablement.—An upper or lower frontal for an altar, made of wood or stone or metal, or even of some textile having figures thereon. Most commonly, what is now called a reredos.

Table Clothes.—Elizabethan frontals. In 1561 Parkhurst demanded that the clergy of Norwich Diocese should not "suffer the Lord's Table to be hanged and decked like an altar."

Table, The Holy.—The usual name in the Greek Church for the altar. During the first four centuries this expression is very rare, the earliest instance being in a letter of Pope Dionysius, A.D. 254. In the Middle Ages in the West the terms *mensa Domini*, God's Board, denote the Communion rather than the material altar. In the B.C.P. the form preferred is "the Lord's table," or simply "the table."

Table of Commandments.—The Decalogue from Exodus xx.

Table of Feasts.—In the B.C.P. a list of all the feasts for which a special Collect, Epistle, and Gospel are provided.

Table of Kindred and Affinity.—Purporting to show those who are forbidden in Scripture and our laws to marry together. Abp. Parker is said to have had the main hand in it, and it was put forth in 1563 "to prevent incestuous and unlawful marriages too common in those times" (Strype).

Table of Lessons.—A list of the lessons at Mattins and Evensong on Sundays and Holy Days, and at Morning and Evening Prayer throughout the year in the order of the Kalendar of the B.C.P.

Tabula, or Table.—A list, written on a board, of those who are to perform the several parts of the services during the week; in cathedral churches the precentor drew up this list, or caused it to be done by the tabular (*q.v.*).

Tabular, Tabellar.—A vicar-choral at Wells whose duty was to note all the vicars who came late to Mattins at night, or left the quire before the end of the service, and to notify them to the dean on the Saturday, and to compile the "table" for the week of the canons and vicars on duty.

Taffeta.—A plain woven thick silk. Later applied to a fine thin, smooth, glossy silk. In the sixteenth century imitated in linen. Used for altar hangings, carpets, bankers (*q.v.*), and vestments. (Pers. *tâftah*, woven.)

Tammy.—See STAMIN.

Tanton-men.—The inmates of a hospital dedicated to S. Anthony.

Taper.—A wax candle, conical or tapering in form; but often used

for a candle with no "taper" in its form at all.

Taperer.—The boy or man who carries a taper in processions, e.g. before the priest on his way to the altar to celebrate Mass, or before the deacon on his way to read the liturgical Gospel, or before the collet when bringing the sacred vessels or oblations to the altar.

Tapestry.—A fabric woven with figures of men, beasts, landscapes, etc. Arras was famous in the Middle Ages for productions of this sort.

Tapet.—Carpet.

Tars, Cloth of. — A rich and costly fabric, woven of silk and perhaps of fine goats' hair with it; brought to Europe from China through Tharsia (apparently Turkestân). It was much used from the thirteenth century onwards.

Tartaryn.—A silken stuff used for linings, curtains, altar fronts, etc. In the fifteenth century it is equated with *linistemma* (Wright, *Vol. Vocab.*, 196), a cloth having a flaxen warp and woollen weft.

Tasselli (Lat.).—Pieces of embroidered stuff of various shapes and sizes, or ornamental plates of metal or buttons, used in the thirteenth and fourteenth centuries to adorn chasubles and copes.

Tawny.—Tanned by the sun; a dull yellow like our modern "old gold"; found in various shades—light, sad, dark, brown, and orange.

Teer.—Terce (*q.v.*). Also Tierce.

Te Deum (Lat.).—This hymn or canticle was formerly sung at Mattins, sometimes replacing the ninth respond. It was omitted in most secular churches during Advent, Septuagesima, and Lent. Amalar of Metz noted that in some churches of canons its use was retained in Advent and Lent. Until about the middle of the seventeenth century it was sung at the Church of S. Martin at Tours in Advent and Lent up to Passion Sunday. In *Ordo romanus* XI, § iii, of Mabillon's collection (*c.* 1130–1140) *Te Deum* is appointed on Sundays in Advent at Mattins, as is *Gloria in excelsis* at the Mass, but not during LXX or Lent. It is used on all Sundays and double feasts according to the Monastic Breviary. Inclinations were customary at the words "Holy, Holy, Holy," at "When Thou tookest upon Thee," and at "We therefore pray Thee."

Te igitur (Lat.).—(1) The initial words of the prayer of the Roman Canon following immediately after *Sanctus*. (2) The initial words of the epiclesis in the *Benedictio Chrismatis* on Maundy Thursday. (3) In one Gregorian MS. of the tenth century from Fulda, *Te igitur*, instead of being the introductory clause of the Canon, on Maundy Thursday is a *Post Pridie* prayer.

Temple.—In Christian usage a church, specially a church formerly held by the Knights Templars, such as the Temple in London.

Temporale (Lat.). — The parts of the service appointed for each day in the course of the year, contrasted with the *Sanctorale* which contains those parts for saints' days.

Temporalities.—The civil rights to enjoy the fruits of the benefice, such as the income, and the possession of the buildings connected with it.

Tenable.—(1) A mediaeval corruption of "tenebrae," as in "tenable days"; (2) a corruption of "tunicle."

Tenebrae (Lat.). — Mattins of Thursday, Friday, and Saturday in Passion Week, the week before Easter, said overnight, on the even-

ings of Wednesday, Thursday, and Friday, by anticipation.

Tenebre Light.–The lights used at Tenebre on the Lenten herse (*q.v.*).

Tensellatus (Lat.).—Tinselled, made sparkling, often equivalent to "sprinkled over with."

Tenths.—Tithes (*q.v.*).

Tenure by Divine Service.—One by which the tenants had to do some special religious service, such as singing so many Masses, or distributing a certain sum of money in alms. In case of failure to perform the service the lord of whom the lands were held could distrain, thus differing from frankalmoign.

Ter Sanctus (Lat.).—(1) The angelic hymn, "Holy, holy, holy, Lord God of hosts." (2) The *Trisagion*, or "Holy God : holy, mighty One : holy, immortal One ; have mercy upon us."

Terce, Tierce.—The service or canonical hour said at the third hour of the day (9 a.m.).

Terrier.–(1) A register of landed property giving the names of the tenants, etc., their holdings, services and rents, etc. (2) A book in which is set forth the landed property of an individual or a corporation described by its site, boundaries, acreage, etc.

Tertiaries. — Persons who are affiliated to the Franciscan Order and bound to observe the "third" rule.

Test Act. — 25 Carol. II, cap. 2, 1673. Aimed at "popish recusants," but affected all Dissenters. It compelled all persons holding any office or place of trust publicly to receive the Sacrament according to the rites of the Church of England, to take the oath of supremacy, and subscribe a declaration against transubstantiation. It was repealed in 1828.

Testament. — (1) A will. (2) One of the two parts of the Bible, the pre-Christian portion being called the Old Testament and the Christian the New. A more correct idea would be conveyed by the use instead of the terms O. and N. Covenant.

Tester.—A canopy over an altar, a pulpit, or a tomb.

Textus (Lat.).—A book of the four Gospels, usually with a rich and precious binding, often studded with jewels and metal-work.

Theism.–Belief in the existence of a personal God as opposed to atheism and pantheism ; sometimes, in opposition to polytheism, belief in one God ; and, in opposition to Deism, belief in a personal God, who reveals Himself to mankind.

Theology.—The science which treats of God and His nature and attributes, and His relations towards man and other creatures animate and inanimate. *Dogmatic* Th. is a scientific statement of what the Church teaches authoritatively. *Natural* Th. is based on the observed facts of Nature. *Pastoral* Th. is concerned with the application of these truths to the spiritual needs of men.

Theophany.—An old name for the Feast of the Epiphany, from the Gr. *Theos*, God, *phainein*, to make manifest.

Theoria (Gr.).—Contemplation or meditation.

Theosophy.—A species of pantheism which denies a personal God and personal immortality ; denies free will, only allowing absolute necessity, and yet strives for unison with the divine.

Theotokos (Gr.). — She who

brought forth God. A title applied to the B.V.M. by the Council of Ephesus in 431 to denote that her Son Jesus Christ was our Lord and God from the moment of His conception in her womb, and not mere man, when He was born.

Therapeutae (Gr.).—An early ascetic sect akin to the Essenes, supposed by some to have been Christian, but without evidence.

Thirty-nine Articles, The.—In 1553 a commission appointed by the Crown drew up the Forty-two Articles, which were published with the false statement that they had been agreed on in Convocation. In 1563 they were considerably revised and reduced to Thirty-nine, and subscribed to by the two archbishops and the twenty bishops present, and afterwards by 102 members of the Lower Houses (T. Bennet, *Essay on the Thirty-nine Articles*, 1715, pp. 182 sq., 191 sq.). The Act 13 Eliz., cap. 12, required all priests not ordained by the Edwardine Ordinal then in use to sign the Articles, and gave the bishop power to deprive "any person ecclesiastical" who should "advisedly maintain or affirm any doctrine directly contrary or repugnant to any of the said Articles." They profess to be "for the avoiding of diversities of opinions and the establishing of consent touching true religion," but they bear the marks of compromise in almost every line, and are claimed by extreme Puritans on the one side as expressing their views, and by men like Sancta Clara, Forbes, and Newman in *Tract XC*, as being not incompatible with the Tridentine Canons. There is at least one untrue statement in them, and others are double voiced, even taking them "in the literal and grammatical sense."

Thomas, Sunday of the Apostle S.—Low Sunday.

Thomists.–The followers of the theological school of S. Thomas Aquinas, who was a Dominican or Black Friar. One of the most hotly debated points between them and the Scotists was whether our Lady was conceived with original sin or not. The Thomists affirmed that she was, but was sanctified, like Jeremiah and S. John the Baptist, in the womb.

Thread.–A cloth woven of flaxen thread, distinguished from linen in inventories. Used for vestments and herse cloths.

Throne.—(1) The seat which the bishop uses when not occupied at the altar in the Roman rite, and also at York and Canterbury. (2) The bishop's stall in the quire, at the east end of the *decani* or south side.

Thumbstall, Bishop's. — See POUCER.

Thurible (Lat. *turibulum*). — A censer or vessel for burning incense therein.

Thurifer (Lat. *turiferarius*). — He who carries the censer; called in mediaeval England the censer or the tribular.

Thursday, Holy.—The Ascension Day, in England. In the Romance languages of the Continent the term denotes Maundy Thursday, but never so in England before the seventeenth or eighteenth century.

Thursday of the Great Canon. —That of Mid-Lent week in the Eastern Church, because the hymn of S. Andrew of Crete, called by that name, is then sung.

Tiara (Lat.). — The head-dress worn by the Pope. At first a white cap called *phrygium* (eighth century) or *regnum*. The name first

definitely appears in the life of Pope Paschal (1099–1118). The lappets or *infulae* at first were black. After a time the cap was based on a crown or golden circlet, indicative of the claim to temporal power. Boniface VIII added a second, and the earliest example of the triple crown is *c.* 1340.

Tierce.—See TERCE.

Tiffany.–Grouped with sarcenet and cyprus as a transparent material; some sort of thin silk or gauze (? from Pers. *tafni*, a spider's web).

Tinsel.—Silken cloth of various colours having a thread of gold or silver at intervals. *Copper* tinsel had perhaps a gilded copper wire or thread instead of pure gold. *Counterfeit* tinsel was another imitation of the more costly fabric.

Tippet.–See LIRIPIPE. A decent tippet of black is permitted to non-graduates, so it be not of silk, by the 58th Canon of 1603, in all parish churches. By custom, graduates also use a tippet with their hood in quire. The cape of the hood which falls over the shoulders was never known as a tippet.

Tissue.–Described in 1443 thus, "Campus est velvet rubei coloris et opus de velvet super eo, atque opus aureum super opere aureo contextum super totum Tussu nuncupatum" (Wilkins, *Concilia*, iii. 538); in 1438 as, "de panno de tissu de rubeo crimisino velluto vellutato"; in 1480, "velvet upon velvet tissue cloth of gold." A cloth of gold having a pattern in velvet on it, the latter showing another pattern by means of a double pile of different heights, and with raised gold work on the gold cloth between the velvet patterns. Tissue paper is the thin smooth paper used to cover this rich cloth when put away, to prevent fraying or tarnishing.

Tithes.—The tenth part of the fruits of the land or labour, due to the Church for the maintenance of its parson. *Praedial* tithes arise from profit and stock of lands (grass, corn, hops, wood) and are reckoned on the gross amount; *personal* tithes from occupations and trades, but only on the net profits; *mixed* tithes are such as on wool, pigs, milk, etc. Corn, hay, and wood provide the *great* tithes, the *small* being personal and mixed. All belong in the first instance to the rector, but any part may belong to the vicar, if so assigned by the original endowment of the vicarage. Often all the small tithes belong to the vicar.

Tithes, The Commutation of.—An Act of Parliament passed in 1836 substituted a rent charge on land for the payment of tithes in kind.

Title.—A certificate required by a bishop from a candidate for Ordination to show that he has a benefice or guarantee of maintenance before he ordains him; otherwise the bishop himself would be bound to maintain him.

Titular.—Having merely the title and not the reality. A titular bishop is one who takes his title from an ancient see no longer under the control of the Pope; equivalent to *in partibus infidelium*.

Tobalea (Lat.). — One of the names of the linen cloths on the altar. The word is also sometimes spelt *towalea*, *togella*, *tualla*, towel, etc. Other names are an altar cloth, *mappa*, *mantile*, *lintheamen altaris* (*q.v.*).

Togellum (Lat.). — A towel or linen altar cloth.

Tonale, Tonarium (Lat.).—A book containing a systematic classi-

fication of the anthems of Divine Service and of the psalm tones and endings to be used with them.

Tonsure.—A shaving of the whole or part of the head. In the Eastern Churches monks shave the whole head (tonsure of S. Paul); in the Roman the tonsure is a circular patch on the crown for secular clergy and the whole upper part of the head, leaving only a fringe of hair, for religious (of S. Peter). The Keltic Churches shaved all the front of the head up to a line drawn from ear to ear (of S. John).

Tonus peregrinus (Lat.).–The *peregrine* or irregular tone. This chant differs from other psalm tones in having a different reciting note in its second half from that in its first half. There are several forms of it known, but the original seems to date not earlier than the ninth century and to be Byzantine in origin. *Peregrinus* means foreign, strange, or a traveller—perhaps because it has wandered from its proper mode into another.

Torch.–Originally a twisted rope, with rosin in it, for giving a light or carrying in processions out of doors, but soon applied to any large candle carried in the hand.

Touching for the King's Evil.—The king's evil is the disease known as scrofula, under which term probably several diseases were included. S. Edward the Confessor is said to have been the first English king who healed by touching: thence onwards until George I it was practised. The form for the healing was included in the B.C.P. as late as 1744, but definite evidence of any healing by the Hanoverian kings is lacking. The kings of France also claimed and exercised the power. It was attributed to the effect of the anointing at the coronation. For the service, see the *Jour. Brit. Arch. Assoc.* xxvii. 282.

Towel.—See TOBALEA. The term is also used for other things, e.g. a towel to dry the hands at the lavatory (*q.v.*), or a sudary.

Towel for God's Board.—The huseling cloth for the Easter Communion.

Tracery.—The decorative design in windows or panels, usually in their head, but sometimes below a transom as well: and occasionally as an ornamental frame for the whole window or panel.

Tract.—During Septuagesima and Lent, and on days of mourning and penitential times generally, the alleluya and versicle sung before the Gospel are replaced by a Psalm or part of a Psalm, except on those Advent and Lenten ferias and Ember Days on which there is neither. The tract chants are all either of the second or the eighth mode, and represent the original solo-psalmody of the Mass. The name is probably a translation of the Greek *heirmos*.

Tractarian.—A name applied to those who wrote the Oxford "Tracts for the Times," 1833–1841, and their followers.

Tradition is the handing down from age to age of customs, ceremonies, practices, rites, or doctrines, or the body of such things handed down, and may be written or unwritten.

Traditor (Lat.).—One who in times of persecution handed over to the imperial authorities the sacred books of the Church to save his life.

Trans-accidentation.—The changing of the "accidents" of the bread and wine into those of the Body and Blood of Christ. A doctrine which is imputed to the Roman Church by some who are

ignorant of the meanings of theological terminology, and imagine that she teaches that there is a phenomenal change at consecration, whereas transubstantiation (*q.v.*) denotes only a noumenal change.

Transept.—A part of a church projecting at right angles from the nave or quire.

Transfiguration, The Feast of.—This feast commemorates the transfiguring of our Lord as related in S. Matthew xvii. 2 and S. Mark ix. 2. It probably arose in the East in the fourth and fifth centuries, and first is heard of in the West about the middle of the ninth century. In England it was introduced or revived in 1480, and kept on August 6th. In Gaul it was kept at one time on July 27th. At Missen on March 17th, and Halberstadt on September 3rd. The Roman Church adopted it in 1456, keeping it on August 6th, as does the Greek Church.

Transformatio vel transfiguratio Corporis Christi in Sacramento (Lat.).—Mr. Martin Rule has shown that the idea connoted by these phrases is Roman and not Gallican in origin, that it has quite a different sense from *conversio* or *mutatio*, for it is the transformation (or transfiguration) of the Body and Blood of Christ *in* (not *into*) the bread and wine that is spoken of. The verb *transformare* means to symbolize or represent abstract by concrete, invisible by visible, an intrinsic spiritual grace by an extrinsic material symbol, so that the hallowing *in transformationem Corporis ac Sanguinis Christi* of Miss. Gothicum may be rendered "so as to symbolize" or "so as to be the antitype of the Body and Blood of Christ." *Transfiguratio* has a somewhat similar meaning. In the fourth and fifth centuries some writers used of our Lord the phrase, *transfigurans corpus suum in panem*, "transfiguring His body into bread," and the like, where the word may mean "metamorphose," or (as in 1 Corinthians iv. 6) "setting forth by means of a substitutive figure" (*J.T.S.*, April, 1911, pp. 413 sq.).

Transitional Style.—The style of a building, or part thereof, which was constructed during the period of transition from one style to another. These styles are generally reckoned to be the Norman, the Early English, the Decorated, and the Perpendicular.

Transitorium (Lat.).—The name given in the Ambrosian rite to the anthem sung at the Communion. Some are taken from or based upon Holy Scripture, others are translations from the Greek.

Translation.—(1) The removal of a bishop from the charge of one diocese to another. (2) The removal of the relics of a saint from one place to another. (3) The removal of a feast to a different day in order to prevent clashing with another feast of greater dignity.

Transubstantiation.—An explanation of the mode of the Real Presence in the Blessed Sacrament in terms of the Aristotelian metaphysic. In this philosophy matter is regarded as composed of (1) *accidents*, which comprise every quality of which the senses are or can be cognizant; and (2) *substantia*, that which "stands under" the accidents and enables them to cohere to form a body, and which cannot be perceived by the senses at all, but only by the intellect. In transubstantiation the *substantia* of the bread and of the wine are replaced by the *substantia* of the Body and Blood of Christ, the accidents

remaining unchanged. It is, therefore, the very antithesis of materialism, whatever else may be said about it.

Trappists. — The Cistercian abbey of our Lady *de la Maison Dieu* of La Trape was founded in 1140 by Rotron, Count de Perche. In the early part of the seventeenth century the whole convent had become thoroughly disorganized, and the monks no longer lived in community, but gave themselves up to worldly pleasures. In 1662 the abbot commendatory, de Rancé, who had distinguished himself at the age of twelve as a Greek scholar and a pluralist, and later for his luxurious mode of living, was inspired to reform the abbey of which he was the titular head. After some difficulties he succeeded and enforced the strictest observance of the Cistercian Rule both in food and discipline, and the simplicity even of the ornaments of the church.

Traverse. — A small compartment in a church (or a house) shut off from the main part of the building and enclosed by curtains or screens.

Trayle.—A pattern, like tendril-work, of leaves and stems or branches of plants, etc.

Treasurer. — One of the four *personae* or dignitaries in a cathedral chapter. His business is to have charge of the ornaments and treasures of the church, provide the liturgical lights, to appoint the sacrists and see that they do their duties, provide for ringing the bells and see that they are kept in order, provide bread and wine for each altar (except the parish altar), incense, coals, rushes or matting for the floors, out of the chapter funds set apart for those purposes.

Treasury.—(1) A room wherein precious objects are preserved. (2) Figuratively a repository of treasure, such as merits.

Trecanum (Lat.).—The name of the anthem sung at the Communion in the Gallican rite of the time of S. Germain at Paris. It appears to have consisted of three verses separated by alleluyas.

Tree, Treen, Treyn.—Wood, wooden.

Trencher Cap.–A popular name for the college cap, going back to the early eighteenth century at least.

Trendle.–(1) Also called *corona*, rowel, reel, *rota*, or round-light. A circular frame, wheel, or hoop around the rim of which at regular intervals candles are set in sockets and hung by cords from the roof. It was a favourite decoration in the Middle Ages for all festivals. See Legg, *Some Principles*, 36. (2) A thing to hold a candle for the priest to carry in the Candlemas procession. (3) Rolls or coils of wax taper, used to set about shrines. (4) A barrel or tub.

Trental (Lat. *trigintale*). — A course or series of thirty Masses. The trental *of S. Gregory* comprised three Masses of Christmas, three of the Epiphany, three of Candlemas, three of the Annunciation, three of the Resurrection, three of the Ascension, three of Whitsunday, three of Trinity Sunday, three of the Assumption, and three of the Nativity of B.V.M., with special collects for the departed soul at every Mass.

Tribuler. — The north-country term for the censer or thurifer.

Tribune.—The raised platform in the apse of a basilica. In the civil basilica in the centre was seated the praetor, with the assessors sitting on either side; before him was a

table covered with a cloth, on which lay the imperial *Liber mandatorum*, and on or about which four lights were set. Underneath was a small dungeon, entered by steps on either side, in which prisoners awaiting trial were placed. In the ecclesiastical basilica the seats were occupied by the bishop and his presbyters, the altar was before them, and on it the *Liber evangeliorum*, or Gospels, and seven candles around it. Underneath was a small cellar in which the body of some saint lay.

Tricanale.—An ornament only known to us from the description of it in an inventory of Bp. Andrewes chapel, stated by Prynne to have been found by him in Abp. Laud's study: "A round ball with a screw cover, whereout issue three pipes, and is for the water of mixture," and further on as "a crewet, gilt, with three spouts, 10 oz. $\frac{11}{28}$ dwt." One would like better evidence that it existed.

Tridentine.—Of or pertaining to Trent, a city on the Adige in the Austrian Tyrol, where the Council of Trent sat from 1545 to 1563.

Triforium.—A gallery running round the walls of a large church with or without an arcade, over the arches which divide e.g. the nave from the aisles.

Trikerion (Gr.).—The three-branched candlestick wherewith the bishop in the Greek Church signs the Gospel crosswise at the Trisagion, which signifies that the preaching of the Trinity is contained in the same. It is used later in the Liturgy for blessing the people.

Trinity Sunday.–In the B.C.P., as in the Mass books of Sarum, York, Hereford, and Westminster, Sunday after Whitsunday was observed as the Feast of the Holy Trinity, the following week is called the octaves of Trinity, and the same Collect, Epistle, and Gospel are continued throughout the week. The Exeter rite calls the First Sunday after Trinity the quasi-octave of Trinity. At first the mystery of the Holy Trinity was only commemorated in the Preface, as in the Romano-Gallican Sacramentary called the Gelasian, and also in the episcopal benedictions for use before the Communion in Gallicanized Roman Sacramentaries. The English Benedictines in the tenth century kept the feast during the whole week as well as on the Sunday. In the eleventh century it was usual in Normandy, and spread all over northern Europe, though some churches kept it on the last Sunday before Advent, and Strasburg on Monday after the octave of Pentecost. Other churches kept two feasts, one on the first, and the other on the last, Sunday after Pentecost. Pope John XXII is said to have introduced it into the Roman rite in the fourteenth century. The Sundays between this and Advent are called *after Pentecost* in the Roman rite, but in the books of Sarum, York (some MSS.), Hereford (in part), etc., *after Trinity*, as in the Carthusian, and many rites in France, Spain, Germany, Switzerland, and Scandinavia. The Dominicans name them *after the octave of Trinity*.

Trinity, or Allhallowen, Image of the.—A representation of the Holy Trinity, as an old man holding a crucifix before him between his knees, and a dove hovering above it. Pictures may be seen of this in Fr. Bond's *Dedications of English Churches* (1914), 3, 5.

Trinoda necessitas (Lat.).—These services consisted of *brigbote*, the repair of bridges; *burgbote*, the repair of towns, burghs, and castles;

and *fyrd*, military service. See FRANKALMOIGNE.

Tripe, Cloth of: *pannus tripolitanus* (Lat.).—Rich silken stuffs from Tripoli in Syria, which was a famous silk mart in the Middle Ages. In later times the term was applied also to an imitation velvet of wool or thread.

Trisagion (Gr.). — The hymn said to have been revealed at Constantinople in the days of S. Proclus (434–446), a date which probably marks its introduction into the Liturgy: *Holy God; holy, mighty One; holy, immortal One; have mercy upon us.* It is used in the West as a response to the Reproaches on Good Friday, in the *Preces* at Prime, in some rites as a response in the Rogation Litanies, and in a slightly altered form is embodied in Notker's *Media vita*, "In the midst of life we are in death," etc. In the Byzantine rite it is sung before the lessons, in the Egyptian before the Gospel.

Tritheism.—A belief in three Gods. The "Athanasian" Creed especially guards against this in its statement of the doctrine of the Holy Trinity, but it is an obvious danger into which many minds may easily fall.

Troparion (Gr.).–(1) An anthem or antiphon repeated after each verse of the Psalm. (2) The general name for the short hymns or verses of which the longer hymns and the greater part of the Byzantine offices are composed.

Trope.—An introduction to, insertion into, or addition to, one of the liturgical chants; the text is thus extended, sometimes to a considerable degree, and the melody suffers by additions.

Troper.—A book containing the sequences (Lindewode, 251). But formerly it also contained the tropes for farsing all the Mass chants.

Troth.—Another way of spelling *truth*; faith, truth, fidelity.

Trullus (Gr.).—A dome. Hence the "Concilium in Trullo" means the Council held in the domed hall in the imperial palace at Constantinople in 691.

Tucking Girdle.—A girdle used by the clergy to tuck up their clothes before vesting.

Tudor Style, The.—A name sometimes applied to the development of the Perpendicular style during the sixteenth century.

Tuke.–(1) A coarse, strong kind of canvas. (2) A finer fabric, twice the cost of the other. Fustian tuke, tuke russet, watered tuke, and lampas duke are found. In the sixteenth century used for vestments, banners, etc.

Tulchan Bishops. — A nickname given to those ministers in the Scottish Kirk who in the sixteenth century accepted the title of bishop, without consecration or office, on condition of paying the greatest part of the income of the office to some noble. It was explained thus: "When a cow will not give her milk, they stuff a calf's skin full of straw, and set it down before the cow, and that was called a tulchan. So these bishops possessing the title and the benefice, without the office, they wist not what name to give them, and so they called them tulchan bishops." These persons are not to be confused with the titular bishops, who were appointed as a result of the concordat of Leith in 1572, probably with a view to a valid episcopate. This project was again revived early in the seventeenth century, and probably accounts for the reference in Canon 55 of 1603 to the Church of Scotland.

Tuly.—(1) "A manner of red colour as it were of crop madder," =*puniceus vel punicus*. An attribute of silk, etc., of a rich red colour. (2) A fabric of unknown material. The name is apparently derived from Toulouse.

Tunicle.—The vestment worn by the subdeacon (except formerly during Advent, LXX, and Lent); also by the patener on festivals, as well as by the taperers, cross-bearers, censers, and others in different rites, and by the collet or clerk who brings in the sacred vessels at high Mass.

Turkey, Cloth of.—Silken and satin stuffs imported from or through Turkey in Asia.

Turris (Lat. a tower).—In the Gallican Church the bread of the Eucharist was carried to the altar by the deacon in a vessel called *turris*, because (writes S. Germain of Paris) the tomb of the Lord was cut in the rock in the likeness of a tower, and the Lord's Body lay therein while He slept, and thence He arose as King of Glory in triumph. The prepared bread was called *Corpus dominicum*, the Lord's Body, because it was held to represent the dead Body of the Lord lying in the sepulchre, until after the epiclesis, when the consecrated Bread typified the Risen Lord.

Twelfth Day.—The Feast of the Epiphany, twelve days after Christmas.

Twelye.—Either the material known as "tuly" (*q.v.*) or, possibly, "twill" (*q.v.*).

Twill.—(1) A coarse kind of linen. (2) Cloth having a web of double thread: an appearance of diagonal lines in the cloth caused by making the weft pass over one and under two of the threads of the warp. Used for huseling towels, vestments, altar cloths, etc.

Tye.—See CHEST.

Tympanum (Lat.-Gr.).–(1) The triangular space between the horizontal and sloping cornices on the front of a pediment in classical architecture. Also the space between the lintel of a door and the arch above it in the Romanesque style. (2) The word has also conveniently been applied to the wooden boarding used in mediaeval times to fill in the chancel arch over the rood-loft.

Type and **Antitype.**—A type is something modelled upon or a model representing something else, to wit, the antitype; the one the promise, the other the fulfilment of that promise. Thus the saving by water of eight souls in Noah's ark is a type, of which Baptism is the antitype (1 *S. Pet.* iii. 21). The paschal lamb was the type, Christ the antitype. Antitype further has the meaning of a figure or similitude, with a substantial identity with the thing represented. Hence the bread and wine of the Eucharist when consecrated are called antitypes of the Body and Blood of Christ.

Typica (Gr.).–"Table prayers," *missa sicca*, or the ante-Communion Service, in the Eastern Church. Used on days when the actual consecration of the Eucharist may not take place, e.g. all weekdays in Lent except Saturday. It consists of psalms and hymns and Scripture lessons and the Creed and the Lord's Prayer.

Tyrine, Sunday of the.—In the Greek Church the name for Quinquagesima.

Ubble.—See OBLEY, of which it is only another spelling.

Uhtsong.—Mattins.

Ultramontane.–Lit. beyond the

mountains, i.e. from the northern point of view, meaning in Italy. Of or belonging to that party which cherishes the most extreme views of the papal claims, and is entirely opposed to what is known as Gallicanism.

Umple, Umpill.—A fine kind of linen stuff, used for kerchiefs, etc.

Unam sanctam (Lat.). — The famous bull of Boniface VIII, published November 18, 1302, in which he declared it necessary to salvation for every human being to be subject to the Pope; and also that two swords had been committed to S. Peter and his successors—the one temporal, the other spiritual; the former to be used *for* the Church, the latter *by* the Church. It marks the summit of papal claims.

Unction.—Aneling or anointing with oil or the cream. Also used figuratively.

Undern-song.—Terce, the service for the third hour of the day, i.e. 9 a.m.

Unfrock, To.—A popular name for the degrading of a priest from his office.

Uniat Churches.—Eastern Churches which acknowledge the jurisdiction of the Pope of Rome and yet retain some of their Eastern characteristics, e.g. a vernacular liturgy and a married priesthood.

Uniformity, Acts of.—Acts of Parliament intended to promote uniformity of ritual and religion throughout England (and Ireland). The first was 2 & 3 Edw. VI, cap. 1, which established the First B.C.P.; the second 5 & 6 Edw. VI, cap. 1, which in § 1 admits the failure of the former, established the Second B.C.P. The Third B.C.P. was established by 1 Eliz., cap. 2, and as regards the Ordinal by 8 Eliz., cap. 1. The last revision, by Convocation in 1661, was recommended to Parliament by the King to be established by such penalties as it might think fit, which was accordingly done by the Act 13 & 14 Carol. II, cap. 4. The greater part of the intention of these Acts has been set aside, first by the Toleration Act, and by all subsequent legislation which relieved Dissenters, both Protestant and Roman Catholic, from the penalties and other provisions of those Acts.

Unigenitus (Lat.).—The extravagant or bull of Pope Clement VI, *c.* 1349, which reduced the year of jubilee from once in a hundred years to once in fifty.

Unigenitus (Filius) (Lat.). — Only-begotten: an epithet of our Lord, the only-begotten Son of God the Father.

Union, The Hypostatic.—The union of the divine and the human natures in the Person of our Lord.

Unison.—Strictly, voices are said to be in unison when they all sing the same note or melody together at the same pitch; but commonly people are said to sing in unison when they are actually singing the same note or melody but some at an octave distant from the others.

Unitarian.—A term denoting the belief of those Protestants who reject the divinity of our Lord. There is no official statement of Unitarian doctrine and the name covers a very wide variation of creed. The English Unitarians are descended from the Presbyterians of the Commonwealth period who were ejected in 1662.

Universalism. — A belief that all mankind, and even the fallen angels, will ultimately be saved. Origen was the first to formulate this teaching.

Unleavened Bread. — Bread

made of flour and water without the addition of yeast. It was forbidden to the Jews to use leavened bread at the Passover: hence it is concluded that our Lord used unleavened bread at the Last Supper. The rubric in B.C.P. allows its use in the Eucharist, but says "it shall suffice that the Bread be such as is usual to be eaten," i.e. leavened; nevertheless, be it noted, "the best and purest that conveniently may be gotten." Unleavened bread for the Eucharist gradually came into use in the latter part of the ninth century in the West, and was general before the end of the tenth century; its adoption has been connected with the gradual ceasing of the people's offering of bread and wine. The Easterns always use leavened bread.

Uptide Cross.—A processional cross tied up or veiled for Lent; it is distinguished from the Lenten cross, which was without a figure and merely of painted wood, and so did not need veiling.

Use.—The particular usages of one of the greater churches, both as regards ceremonial and in the ritual or forms of prayer, etc.; fundamentally they were all Roman in ritual, in that they used the same scheme as that rite, but in details differed considerably one from another, specially in ceremonial.

Utas.—An old abbreviation for *octavas*, "octaves."

℣. — An abbreviation for verse (*q.v.*) or for versicle (*q.v.*).

Vakass.—An ornament worn by Armenian priests, resembling the Western apparel of the amice, to which is attached a sort of *rationale* or breastplate with the names or representations of the twelve Apostles. It has probably been borrowed from the Western usage.

Valentinians.—Followers of a Gnostic heretic called Valentinus, who flourished in the middle of the second century at Rome.

Vandos, Vandros.—The nether front or lower frontal of an altar.

Vartapet. — In the Armenian Church a priest of superior rank, who is ordained to his office, and receives a special delegation to preach and a pastoral staff. He alone can aspire to bishoprics and higher offices. To some Vartapets are committed quasi-diocesan districts, over which they have a jurisdiction corresponding to that exercised in the Roman Catholic Church by Vicars Capitular or Vicars Apostolic who are not bishops.

Vat, Holy Water. — (1) The vessel in which holy water is carried by the clerk in the procession, etc. (2) The holy water stoup at the entrance to the church.

Vatican, The.—The palace of the Pope at Rome, to which the basilica of S. Peter is attached.

Vatican Edition, The. — The revised text of the ecclesiastical chant printed at the Vatican Press by authority of Pope Pius X. The Gradual was printed in 1908 and the first part of the Antiphoner in 1912.

Vault.—An arched roof.

Veil.—I. *In the Eastern Churches.* (1) The veil of the sanctuary, hanging between the altar and the congregation, drawn after the dismissals. (2) The veils or curtains hanging between the pillars of the ciborium in a basilica, now no longer used. (3) The silken veils of the oblation; in the Byzantine, Egyptian, and Syrian rites there are three—one over the paten (in Byzantine sometimes a metal dome), one over the

chalice (in Byzantine sometimes a metal cover, in Coptic a cubical box with an opening at the top covered with a small mat), and the third over both called the "air" or "cloud." The Armenian rite has two, one over the chalice, the other over both chalice and paten; and the Nestorian one over both. (4) In the Nestorian rite the veil worn by the deacon who reads the Epistle when acting as patener.

II. *In the West.* (1) The veils or curtains between the pillars of the ciborium, called *tetravela*, no longer in use, except as the riddels and overfront. (2) The veil used at the Offertory to hold the sacred vessels when the patener brings them to the sanctuary, and later when he holds the paten after the Offertory. (3) The veil stretched across the entrance to the presbytery in Lent, called the Lenten veil. (4) Veils used to cover up crosses and images during Lent, usually of linen. (5) In the Roman rite the ornament used by the subdeacon about his shoulders while holding the paten, called the humeral veil. It is a development of the *planeta* worn by the patener in *Ordo romanus I.* (6) A veil called *palla linostima*, of uncertain use, in the Gallican rite, perhaps to cover the chalice. (7) The large silken veil of the Gallican rite, which covered the oblations when set on the altar, and even partly covered the altar, called *corporalis palla.* (8) The veil in which the baptized person was covered after unction with the cream; in later times represented by the chrisom. (9) The black veil worn by women when communicating, called *dominicale*, a domino. (10) In the later Roman rite the silken veil used to cover the chalice until it is needed for the offertory. Not in use in this country, and possibly an adaptation of (7). In a few churches here a silken veil or corporas was used to cover the chalice while it was on the altar, except at the sacring (*Trans. S.P.E.S.*, ix, 39).

Velvet.—A silken cloth with a shaggy pile or hairy surface, made by shearing the raised nap. In the Wardrobe Accounts of Ed. IIII it cost from 14*s.* to 20*s.* the yard. In 1502 from 9*s.* 8*d.* to 10*s.* 6*d.* (*Exp. of Eliz. of York*, 19, 22). "Velvet on velvet" is a mode of diapering velvet by making a pattern to show itself in a double pile, one raised higher than the other, both of the same colour.

Venerable.—(1) A title given to Bede by general consent. (2) The title of honour given to an archdeacon at the present day in the Church of England.

Veni Creator Spiritus (Lat.).—The only metrical hymn translated in the B.C.P.; "Come, Holy Ghost, our souls inspire" is Cosin's version. Attributed to various authors from Charles the Great downwards. Formerly sung at Terce in Whitsun Week in the English secular uses; on Whitsunday with great solemnity and censing of the altar by seven priests. Similar ceremonies were observed in the larger number of churches on the Continent.

Veni Sancte Spiritus (Lat.).—A Whitsuntide sequence found in the Hereford (Thursday) and York (Saturday) Mass books. Also in the Pian Roman (Sunday), Dominican (Monday, etc.), Sherborne (Tuesday). At Sarum only for votive Masses of the Holy Spirit. Attributed to Pope Innocent III by some, to Stephen Langton by others, and to King Robert of France by yet others.

Venia (Lat.).—The term given to low bows or genuflexions in many

religious orders. *Veniam petere* meant "to genuflect"—literally, "to seek a favour or permission, or forgiveness." As those who sought a favour, or permission, bowed or genuflected as they asked it, the phrase came to be used for the act of kneeling or genuflecting.

Venial Sin. — Sins which are committed in ignorance, and without premeditation or intent. But by repetition the effect of venial sins may become the same as that of a mortal sin.

Venice Gold.—Cloth of gold, or gold thread, made at Venice. It was less expensive than the oriental cloths of gold.

Venitarium (Lat.). — A book wherein the various melodies for the *Venite* and its invitatories or anthems was set out. Under the name *Venitare* it was required by Bp. Quivil of Exeter in 1287 in every parish church.

Venite, Exsultemus (Lat.).—The invitatory Psalm (*Ps.* xciv, or xcv in the B.C.P. reckoning). It was sung with more solemnity than the other Psalms at Mattins, and to a special series of chants, more elaborate than the ordinary psalm tone. The verses, moreover, were not divided as at present. Both the method of rendering it, and the chants used for it, are of great antiquity.

Verdegris.—A basic acetate of copper of a bluish-green colour, used as a paint, and for colouring wax.

Verge (Lat. *virga*, a rod).—The wand or rod carried before a dean or other dignitary in a cathedral or collegiate church.

Verger.–(1) A short rod or wand borne in the right hand before a dignitary by a person appointed for that purpose. (2) The man who carries the rod or wand.

Vermilion, Vermeil.— Cinnabar, a red crystalline mercuric sulphide, used for paint.

Vernacle.—A picture of the impress of our Lord's face on S. Veronica's handkerchief.

Verse.—The second part of a respond. Sung by a solo voice, or by a small group of singers. Historically it represents the Psalm to which the respond was properly the refrain.

Versicle.—Lit. a little verse. A short sentence said in the quire by a priest (commonly abbreviated ℣.), to which the people answer a similar sentence called a response (abbreviated ℟.).

Vesperale (Lat.).—A book containing the Divine Service, with music, for Evensong and Compline throughout the year.

Vesses, Vessets. —A worsted fabric made in Suffolk ; regulations referring to it are found in the Statutes 1 Ric. III, cap. 8, § 18 ; 3 Hen. VIII, cap. 7, and 14 & 15 Hen. VIII, cap. 11.

Vesterer.—He who has charge of the vestments.

Vestment.—The exact meaning must be determined by the context. It may be : (1) A complete suit, chasuble, dalmatic, and tunicle, with their stoles and fanons, the albes and amices with their apparels, copes, and even including frontals, altar linen, and curtains. (2) The chasuble, dalmatic, and tunicle, and their stoles and fanons, with or without the albes and amices. (3) Only a chasuble and its stole and maniple, with or without the albe and amice. (4) Tunicles for the deacon and subdeacon, or the taperers, etc.

Vestment, A Single.—A chasuble with its stole and fanon.

Vestment, A Furnished and

an Unfurnished.—"Furnished" means having the albe and amice, stole and fanon; "unfurnished" being without them.

Vestment, The Principal.—That is, for principal feasts, including chasuble, dalmatic, and tunicle, with a cope for the quire, and all their appendages, i.e. stoles, fanons, albes, girdles, and amices, with the usual apparels (Lindewode, 252).

Vestments, Pair of.—(1) More usually it means a chasuble, stole, fanon, albe, and amice. (2) Occasionally it is synonymous with a suit.

Vestry.—(1) The room where the vestments are kept and where they are donned and doffed. (2) The meeting (in a room belonging to the church) of the parishioners to attend to the parish business, deriving its name from the vestry wherein they used to meet.

Vesturers.—At Canterbury Cathedral two officers of the treasurer, who look after the lighting of the quire, and the vestments, etc.

Vexilla regis prodeunt (Lat.).—The famous Passiontide hymn written by Venantius Honorius Fortunatus, Bp. of Poictiers (θ 609). Sung at Evensong in most uses during Passiontide until Maundy Thursday.

Veyne = Lat. *venia* (*q.v.*).—Prostration, or kneeling. Sometimes it means penance.

Veyne, To take (Lat. *venia*, pardon).—To receive penance for sins confessed.

Viaticum (Lat.).–The last Communion, given to a dying person as his "provision for his journey" to the next world (cf. Burnet, *Life of Sir Matthew Hale*, 1635).

Vicar (Lat. *vicarius*, a substitute).—When the fruits of a living have been appropriated by a religious house, or a cathedral church, or by laymen, the rector appoints a substitute or vicar to undertake the cure of souls in the parish.

Vicar of God on Earth.—Henry de Bracton, writing in the middle of the thirteenth century, asserts that the king is the vicar of God on earth, having no superior save God (*De legibus*, Rolls Series, i. 38; ii. 172; v. 402). Bracton was a priest who held several benefices, including the chancellorship of Exeter, and was also a judge of assize for the West of England. The canonists, on the other hand, affirmed the Pope to be *Christi vicarius*.

Vicarage.—(1) The benefice of a vicar. (2) The house in which the vicar of a parish lives.

Vicar-Apostolic.–One to whom the Pope has delegated some portion of his jurisdiction. Generally a titular bishop appointed to a country where no sees have been formed.

Vicar-General.—An officer appointed to execute the bishop's powers when from any cause he is unable so to do himself, excepting causes in the Consistory Court, over which the official presides. But these two are now united in one person as the bishop's chancellor.

Vicar-Pensionary.—The college of S. Salvador at St. Andrew's, Scotland, was founded by James Kennedy in 1458 for a provost and prebendaries, with four vicars-pensionary; one of the vicars at Brechin was also called the pensioner. It means one who derived his income from an endowment for that purpose, or out of the common fund, instead of that being provided by the prebendary whose vicar he was.

Vicars-Choral.—(1) At Salisbury, Hereford, York, and St. Davids the vicars of the canons are formed

into a corporation under this title. They are in priests' orders. Formerly at Lincoln the priest-vicars were called by this title also, as they are at Armagh still. (2) At S. Paul's, London, the six vicars-choral are laymen.

Vice, Vyse.—A spiral staircase winding round a central shaft called a newel.

Vice-Chancellor.—In cathedral churches the vicar of the chancellor. At Lincoln he and the succentor had to see that substitutes were provided for any persons, whose names were tabled for some portion or other of the service, who might be absent, so that the service should not be disarranged. He also had to notify the hebdomadary on the Wednesday before his week began.

Vice-Plebanus (Lat.).—On the Continent the deputy or vicar of the *plebanus* or priest in charge of the parish.

Victimae Paschali Laudes (Lat.).—A sequence for Eastertide by an unknown author; used on Easter Day in the Roman and Dominican rites. On the Tuesday at York and Whitby, Wednesday and Saturday at Sherborne and Bristol, Thursday at Westminster and Durham, Friday at Sarum, and in some uses on all Sundays till the Ascension. It was also used on Easter morning at the Resurrection drama in a large number of uses.

Victorine Canons.—This congregation of Canons Regular took their name from the famous abbey of S. Victor of Marseilles, founded near the walls of Paris by Louis the Fat in 1113. They wore a white serge cassock with a rochet over it, and out of doors a black cloth cope or mantle. In quire in summer they used a black amess, but in winter a black cope and a large hood over their shoulders. In these islands their houses seem to have been confined to the West of England and Ireland. Bristol Cathedral Church was formerly the church of an abbey of Victorine Canons. There were also houses of canonesses of this congregation in Flanders. Like all other canons, their Rule was based on that known as S. Austin's.

Vienne Work.—Linen and other fabrics made at Vienne in France.

Vigil.—Originally meant watching all night before a great festival of the Church. It is now applied to those eves of festivals which are to be kept as fasts.

Violet.—A dark blue, the colour of the sweet violet, *Viola odorata*. At Exeter (1337) described as "livid and tending to blackness." At Welwyn, Herts. (1541), "violet or blew colour."

Virga.—(1) A plainsong sign for a single note. It is a stroke or a note with a tail. (2) A rod or wand carried before a dignitary. See VERGE.

Virgifer (Lat.).—The person who carries the verge or rod before a dignitary.

Virtues, The Four Cardinal.—Prudence, justice, fortitude, and temperance.

Virtues, The Three Theological.—Faith, hope, and charity.

Visitation.—A metropolitan has free power to visit his province even when his suffragans are not negligent, and while this is going on the ordinary jurisdiction of the diocesan bishop is superseded by that of the metropolitan; but no visitation may be undertaken by him without the diocesan being first consulted, and his decisions must be made in the latter's presence. It is one of a bishop's three principal duties to visit his diocese at suitable times, that he may know what is taking

place, administer Confirmation, punish wrongdoers, correct and reform abuses, etc.; in all of which he is assisted by his clergy, without whose presence and advice and confirmation his sentence is invalid and vain. The archdeacon visits the clergy within his archdeaconry in the same manner as the bishop visits those of his diocese. Originally his jurisdiction was delegated from the bishop, but gradually it became attached to his office as ordinary jurisdiction. Formerly, owing to this, the extent of his powers varied in different dioceses; but since the Act 6 & 7 Gul. IV, c. 77, all archdeacons exercise full and equal jurisdiction within their archdeaconries. An archdeacon must visit every three years of necessity, but can do so every year if he wish, or, if there be cause, even more often (Lindewode, 49–54; Athon, 116). A visitation is an extra-judicial court.

Visitation of the B.V.M., Feast of.—Said to have been first instituted at a General Chapter of the Gray Friars, at Pisa, in 1263. Urban VI, 1389, confirmed by Boniface IX, 1400, approved of it for the rest of the Western Church. The Council of Basel, in 1441, ordained its observance, and it was adopted in the Province of Canterbury in 1480, though kept in some places before, as in the chapel of Thomas, Duke of Gloucester, in 1397, was "un livre del service du salutation Marie et Elizabeth." Usually the feast was kept on July 2nd, but at York on April 2nd.

Visitor.—One who visits or inquires into the conduct of a chapter or community to see that their statutes or Rule are being properly observed by them. Usually he is the bishop of the diocese or a commissary appointed by him. Also used of a bishop visiting his diocese to see that the requirements of the Canon Law are not being evaded or neglected, and of a metropolitan visiting his province for the same purpose.

Vocal Prayer.—Prayer which is expressed in form of words. Contrasted with mental prayer.

Vocation.—The calling by God to any particular state of life.

Void.—*Adj.* Of a benefice, having no incumbent or possessor; of a marriage, etc., legally null and invalid. *Verb.* To annul, empty, render inoperative, make vacant.

Voluntary.—*Subst.* A piece of music played on the organ before or after Church Service; or, as was formerly the case in some churches (e.g. Hampton Court chapel), that played after the second lesson, instead of a hymn or metrical psalm. *Adj.* Freely made, bestowed, done.

Vox Turbarum.–See PASSIONS, CHANTING THE.

Vulgar Tongue.–The language spoken by the people and understood by them. In the B.C.P. and Articles, however, it denotes the literary language rather than the common speech.

Vulgate.–In S. Jerome's writings the term always means the old Latin version which he was revising. Then later, and at the present time, the term is used for S. Jerome's own translation.

Wafer Bread. — Up to the publication of the First Edwardian Prayer Book wafers were always used for the Communion bread; large ones, commonly called singing breads or cakes, for the priest; smaller, called huselling breads, for the Communion of the people. In 1549, "for avoiding of dissension," it was ordered that the bread should be

"after one sort and fashion," "unleavened and round, as it was afore, but without all manner of print," and thicker and larger than it was, so that it might be divided into two or more pieces. In 1552 it was ordered that "it shall suffice that the bread be such as is usual to be eaten," "but the best and purest wheat bread that conveniently may be gotten." In 1559 the rubric was the same, but shortly after the B.C.P. was put forth the Queen issued an injunction that "for the more reverence to be given to these holy mysteries . . . the same sacramental bread be made and formed plain, without any figure thereupon . . . round, though somewhat bigger in compass and thickness as the usual bread and wafer heretofore named singing-cakes." Parker, in 1571, writing to Cecil mentions that he held that the injunction had authority by proviso of the statute. Churchwardens' accounts show that wafers, or singing bread, or huselling bread, was bought in a large number of parishes all through Elizabeth's reign, e.g. at Stanford-in-the-Vale as late as 1600. In the Chapel Royal Elizabeth herself communicated in wafer bread on Easter Day, 1593. The Privy Council, in 1580, wrote that both wafer and ordinary bread were lawful. At Westminster wafer bread continued in use till 1643. In some places it seems to have still been used as late as 1721. The Privy Council condemned its use as illegal in the Purchas Case (1871).

Wafers and Cakes for Palm Sunday.—See GLORIA, LAUS.

Waits.—A small body of musicians who played wind instruments and were maintained at the public expense of the town or city. Later, a band of singers and musicians who performed carols and hymns just before Christmas or the New Year.

Wake.—(1) From the fifteenth century onwards, the watching by relatives and friends of the deceased beside the corpse from after the death until burial. (2) As the equivalent of vigil, the night before a Church festival. (3) Specially the more secular side of the local festival (*festum loci*) or saint in whose name the church was dedicate (since thirteenth century).

Waldenses, Vaudois.—In the thirteenth century, and after, there arose from the preaching of a Lyons' merchant, named Waldo, a sect called at first "Poor folk of Lyons." They afterwards settled in the valleys of Piedmont. Their chief errors were (1) in wearing only sandals on their feet, *more Apostolorum*; (2) affirming that it was never right to take an oath or to kill; and (3) saying that any of them whilst wearing his sandals could consecrate the Eucharist without any episcopal ordination.

Warden.—(1) The head of a collegiate body, Lat. *custos*. (2) Short for churchwarden.

Warminghouse (Lat. *calefactorium*).—The room with the fireplace at which the religious could warm themselves in winter. It was usually under the dorter.

Watchet.–(1) A kind of woollen cloth. (2) A light bluish-grey or sky colour, the same as perse (*q.v.*).

Water, Pure.—Pure water is required for the mixed chalice and also in the font for baptizing.

Wax.—The material of which the altar tapers are made, of which all candles used as ritual lights should be made. The wax of which the altar lights are made, as it comes from the bee without any carnal union, signifies, so says Lindewode,

236, Christ, who was born of the flesh of the Virgin without human intervention; and a candle thus made and lit signifies Christ Himself, who is the splendour of eternal Light.

Wax Roll, A. — A coiled wax taper. See TRENDLE.

Wedding Porch.— Previously to 1549 the wedding was performed at the church door, including the declaration of consent (if it had not been made before, as was the early practice), the contract *per verba de presenti*, the blessing of the ring and putting it on, and the priest's blessing, after which the couple were led to the altar step. A porch (such as is commonly found at the south-west of our churches) must have been very convenient in wet weather for this.

Wedding Ring of England.— A name given by old writers to the ring wherewith the sovereign of England is invested at his coronation. Queen Victoria's ring was of gold, and the stone a large sapphire cut *en cabochon*, set open at the back and surrounded by brilliants, inlaid with a cross of equal arms made of four rectangular rubies, and having one small table ruby foursquare in the centre of the cross. Previous to 1831 it was always a table ruby.

Wedding Tapers.—After the service in the church porch the married couple were brought into the church and given a lighted taper each, which they held till the offertory, when they offered them at the altar. These are not mentioned in the Sarum rubrics (though the custom was ordered in 1257 by Bp. Giles), but appear in those of Hereford, and in some English and Irish MSS. The custom seems to have been general throughout England.

Wedes.—Garments. "Wedes for deacons" = tunicles.

Wedlock.—"The sacrament of matrimony knitteth man and wife in perpetual love" (*Hom. against Swearing* (1547), par. 4). It is entered into by two acts, the betrothal and the nuptials. The former is a promise of future marriage, formerly made before witnesses and by oath, followed by the priest's blessing; but now this only exists as a preliminary part of the wedding service. The publication of banns (*q.v.*) is required beforehand on three separate occasions, since 1322 on three Sundays or festivals distant from one another (restricted to three several Sundays since 1661), in order to find out whether any impediment exists to valid marriage, and that all necessary consents have been obtained to make it civilly valid. The actual marriage consists of (1) spousals *per verba de presenti*, plighting the troth *in facie ecclesiae*, and (2) sexual union or consummation. The former is essential, as without the union of consent there can be no valid marriage; but, until the latter, nuptials lack the sacramental sign of the union of Christ and His Church. The Schoolmen always taught that the parties themselves were the real ministers of the Sacrament, though without a priest's presence it was irregular.

White Friars.—See CARMELITES.

Whitewash.—Robert Winchelsey's constitution *Ut parochiani* laid down that among the duties of the parishioners is that of keeping the nave of the church in repair, both within and without. Lindewode, 253, explains "within" to mean "whitewashing the walls, making seats (or pews) and things of that sort." Very large sums of money

were spent in whitewashing the walls of our greater churches (e.g. 1391–2 they spent in two years £19, equal at least to £400 of our money, in whitewashing the quire alone at Canterbury). Whitewash not only adds to the light in the church, but shows up the mouldings, etc.

Whitsunday.—Unquestionably for White Sunday. In northern countries the original White Sunday, *Dominica in albis*, or Low Sunday, was transferred in name to Pentecost; for Easter must usually have been too chilly for the solemn baptisms by immersion. A parallel case is the transference of the name *noon*, i.e. the ninth hour, from 3 p.m. back to 12, in order to break the fast earlier. The term is found in the Anglo-Saxon Chronicle, in Icelandic MSS., and in Danish. Whitsun is merely an abbreviation for Whitsunday. Compare Lowsun (*q.v.*) and Palmsun (*q.v.*).

Whitsun Farthings. — Oblations paid annually at the Feast of Pentecost to the mother church of the diocese, which (at one time) all the faithful were expected to visit during Whitsun Week, and there to offer.

Wiccamical Prebends.—Founded at Chichester Cathedral Church by Bp. Sherborne on January 1, 1523, for priests who were doctors or bachelors in theology, or at least masters in arts, and who were or had been at the colleges of S. Mary at Winchester and Oxford.

Wimple.—Moniales or nuns are bound to wear a veil or wimple (*velum vel peplum*) of linen, under the chin (Lindewode, 205, 206).

Wine.— Wine is one of the essentials in the Sacrament of the Holy Eucharist, being, with bread, the remote matter, as the offering of them is the proximate matter, of that Sacrament. Wine is "the fruit of the vine." At the Last Supper our Lord used the ordinary red wine of Palestine mixed with water; and that it was not unfermented grape juice is obvious, for the Passover was held in the spring, and the last vintage was five or six months before. There is no evidence whatever that the Jews ever preserved grape juice unfermented, nor would it have been possible for them without stringent asepsis and antisepsis, of which Orientals were and are quite innocent. On the other hand, biblical writers show themselves well aware of the intoxicating qualities of wine. S. Thomas Aquinas in allowing must, i.e. freshly expressed grape juice, as a possible material of the Sacrament expressly limits it to cases where wine of the grape cannot be had, i.e. of necessity; and by necessity he certainly did not recognize anything more than the impossibility of getting wine. His chemical reasons, that must is wine potentially, are hardly to be accepted.

Red wine is to be preferred to white (Odo, Bp. of Paris, 1197; Jac. de Vitry, *Hist. Occident.*, c. 38 (1220); Synod of Sodor and Man, c. 2 (1350); Synod of Benevento, vii. 4 (1374); *Statuta Syn. Cadurc.*, 1289, etc.); various reasons are given, the chief being that red wine is more like blood than white. According to the Talmud the wine for the Passover should be the best to be had, and, if possible, red.

Manichaeans and Muḥammadans prohibit the use of wine as evil; Christ, on the contrary, used it in the greatest of all Sacraments. Lindewode, 227, says that if a priest cannot drink wine, neither can he celebrate nor be promoted to a cure of souls.

Wooden Clasp. — Sometimes

used for fastening a mantle of a nun.

Woollens. — Cloths woven of short staple wool, crossed and roughed in spinning.

Works of Corporal Mercy, The Seven.—To feed the hungry. To give drink to the thirsty. To clothe the naked. To visit the prisoner. To shelter the stranger. To visit the sick. To bury the dead.

Works of Spiritual Mercy, The Seven.—To correct the sinner. To teach the ignorant. To counsel the doubtful. To comfort the sorrowful. To bear wrongs patiently. To forgive all injuries. To pray for the living and the dead.

Worship, To.—To pay due honour to. Cf. the phrase "his Worship," applied to Mayors.

Worsted.–Cloth of long stapled wool, combed straightly and smoothly. The Act of 7 Edw. IV, cap. 1, mentions among worsteds of different kinds, "draps appellez monkes clothes," chanon cloths, double and single motleys, and forbids lambs' wool to be used in any kind of worsted. Damask worsted and Russells worsted are also found. Among the imported worsteds is that "of S. Thomas," also called "saynt homers," i.e. of St. Omer. The name worsted is from the town in Norfolk, where it was first made.

X. — See PASSIONS, CHANTING THE.

Year of Proof.—The novitiate.

Yew.—Yew branches were employed on Palm Sunday in many places where they could not get sufficient palm (*Salix capraea*) or box. Later it was used for strewing graves.

York, The Use of.—One of the mediaeval uses mentioned in the preface concerning the service in the B.C.P. How far its use extended in the province is not very clear. It seems to have been gradually modified in the direction of Sarum (cf. the fourteenth-century MS. at Sidney Sussex College, Cambridge, which belonged to the cathedral church). The evidence of wills and inventories also shows a steady infiltration of the Northern Province with Sarum books.

Yspaniae pannus (Lat.).–Cloth of gold or other rich textiles made in Southern Spain by the Moors. Almeria was famous at one time for them. Silken fabrics were made in Granada, and silks and brocades from Malaga and Murcia are found.

Yule-tide (A.-S. *geóla*).—Lit. "a time of revelry"; Christmas.

Zwinglianism.—The religious beliefs of Huldric Zwingli (θ 1531), who became the head of the "reformed" party in Zürich. In addition to attacking those doctrines of the Church which Luther attacked, he taught that in the Eucharist our Lord was not really present, but only figuratively, and that Sacraments in general are not means of grace, but witnesses of grace already conferred, countersigning the promises of God, and recalling to our memory the price of our recovered salvation.

ADDENDA

Amess.—See ALMUCE.

Apocrisiarius (Gr.).—The title of the resident legate of the Pope at Constantinople.

Band, Bands. — Commonly called a pair of bands, and in France, *rabat.* A development of a falling collar, worn now as two strips of white linen under the chin by secular clergy and members of the legal profession. The French *rabat* is black, with a white border. In this country it is seldom worn by the clergy except at the Universities and in court dress.

Beginner.—A *rector chori* (*q.v.*) or chanter.

Consing (Lat. *concio*).—A sermon.

Corona (Lat. a crown).—(1) A name given to the oblation-loaf in *Liber Pontificalis*, and by S. Gregory I, probably because it was made in the form of a large ring or hoop, such as Beno de Rapiza and his wife are shown as offering in a wall-painting at S. Clement, Rome. (2) A rowel or trendle (*q.v.*). (3) A crown, whether to be worn by a person (e.g. a king), or placed on a statue, or hung as an ornament over or before an altar.

New Year's Day.—The first day of January. At Rome, from the seventh century onwards, a festival of our Lady. In the early Gallican rites, a solemn fast, with a Mass directed against the heathen profanities that disfigured that day. The Circumcision was commemorated in the sixth century in the Gallican rites.

Puniceus.—See TULY.

Returned Stalls.—The seats for the clergy are returned against the rood-screen, so that they face the same way as their people, in England. A spirit of sacerdotal protestantism came over the country later, and consequently the priest was made to face the people, and pray towards them instead of leading their prayers. Later still, the custom came in of setting the clergy stalls at the west end of the quire, but sideways to the congregation: borrowed apparently from abroad. See also READING DESK.

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